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No. 6.

REV. JOSHUA EDWARDS FORD.

BY A MEMBER OF THE SYRIA MISSION.

THE loss sustained by the Syria mission in the death of the Rev. J. E. FORD can be appreciated only by those who knew his power and worth. What a wail of sorrow will go up from the weakened band of laborers there, when the sad intelligence reaches them that one of their best and strongest men has been called away! What grief will wring the hearts of the native helpers and converts, for whom he labored so unremittingly! He was *very, very* dear to them all; but the power of his intellect, the strength of his piety, and the warmth of his devotion, were felt most by those who knew him best.

Mr. Ford was born at Ogdensburgh, N. Y., August 3, 1825. He was hopefully converted at his native place about the year 1837, not during a revival, and in 1839 he united with the Presbyterian church at Poughkeepsie, under the pastoral care of the Rev. S. Eaton. He commenced study with reference to a liberal education, from a wish to become a minister of the gospel; took his preparatory course at Ogdensburgh Academy and at the Poughkeepsie Collegiate School; entered Williams College in 1840, and graduated in 1844. His theological studies were pursued in connection with the Union Theological Seminary, New York, from which he graduated in 1847. In April of the same year he was licensed, by the Fourth Presbytery of New York, and was ordained in New York in the following September. He was married to Miss Mary Perry, of Williamstown, Mass., September 6, and embarked with her for Smyrna, on his way to join the Syria mission, December 29, 1847, reaching Beirut in the early spring.

He was designated by the mission to the Aleppo station, which had been for some years vacant, and very soon went on to his field. The state of religious inquiry at Mosul, then left without a missionary, induced Mr. Ford

to leave his family in Aleppo, and make the long and toilsome journey to that place, where he spent the winter of 1849 and '50, laboring for the good cause. Returning to Aleppo in the spring, he continued his labors there among Arabs and Armenians, studying the Turkish language that he might better reach the latter, who were mostly strangers and unacquainted with the Arabic, and was carried safely through the dangers of the popular outbreak of October, 1850.

In the autumn of 1855, it was arranged by the mission, that Mr. Ford should remove to Beirut. He arrived there soon after the death of Mr. Whiting. Doct. De Forest had been compelled to leave the field by failing health; Doct. Smith was in such a feeble state as to necessitate his absence during the entire summer, and he returned only to die, in January, 1857; so that the entire care of the church and station devolved upon Mr. Ford, during the year and a half after his removal to Beirut. Soon after, Drs. Thomson and Van Dyck were transferred to Beirut, and Mr. Ford joined Mr. Eddy, in the Sidon and Hasbeiya station, in the fall of 1858. His labors in that large and interesting field were abundant. Day after day found him on horseback, making the long and tedious rides required to visit the churches of Kana, Alma, Merj Ayun, and Hasbeiya. During the trying times which succeeded the massacres of 1860, he removed with his family to Beirut, where he remained a couple of months, for personal safety; but as soon as practicable, he returned to his station, and besides his missionary work, labored indefatigably, in connection with the Anglo-American Relief Committee, for the relief of the suffering thousands driven from their homes, and escaped from the massacres of Lebanon and Hermon.

The increasing demand for missionary labor in the districts of Hasbeiya and Merj Ayun, induced Mr. Ford to remove with his family from Sidon to the village of Deir Mimas, in the summer of 1864, in order that he might more effectually look after the interests of the churches in that region, and be able to devote more time to training candidates for a native ministry. He did not return to Sidon in the fall, but determined to pass the winter in Deir Mimas, that there might be no suspension of his efforts in training native helpers. He and his family were thus exposed during that entire winter to the malarious winds of Lake Huleh, and they all suffered more or less from the deleterious effects of such a climate. Mrs. Ford was reduced to a very critical situation, and was with difficulty removed to Sidon.

In the month of May, 1865, the medical members of the mission felt compelled to urge the return of the family to the United States, as affording the only hope of restoration to health. To this Mr. Ford, ever ready to obey the call of duty, no matter whither it led, consented. He left Syria, with his family, in June, and arrived at New York in August, 1865. He fixed his place of residence at Geneseo, Illinois, from which point he expected to visit the western churches. Before going west for the winter, he spent part of the autumn among the churches of New England, where he was prostrated by sickness of some weeks' duration. After his return to Geneseo, he labored in preaching, in the Bible Class, as colporter, seeking not only to interest

Christians in the great work of missions, but endeavoring to save the souls of the unconverted. On Sabbath, March 25th, he rode five or six miles on horseback, to preach in a destitute neighborhood, and returned in the evening, chilled by the ride. He was attacked with inflammation of the lungs, from which his system did not rally, enervated as it was by eighteen years' residence in Syria and by his sickness in the fall. But death had for him no terrors. The nature of his disease did not allow him to converse as much as he would otherwise have done; but his faith failed not, and his communion with his Saviour was close. He fell asleep on the afternoon of the 3d of April. His remains were deposited in the cemetery at Geneseo.

Though he was not allowed to say much during his last illness, our beloved brother yet left a message which should ring through the length and breadth of the land. As his disease lay heavy upon him, he suddenly roused himself and said, with great emphasis, "I have a testimony to give, and I had better do it now. *Tell the Christian young men of America, that the responsibility of saving the world rests on them: not on the old men, but on the young men.* It is past the time for holding back and waiting for providences. I used to think that a missionary ought to husband his strength; but this is a *crisis* in the world's history, and one, by keeping back, may keep others back. Reason is profitable to direct; but the man that *rushes* to duty is *faithful*. There are times when rashness becomes the rule and caution the exception. I look upon the church as a military company; an army of *conquest*, not of occupation."

He had expected to return to Syria the coming autumn, and during his illness his mind dwelt much on the subject of missions, and in his wanderings he seemed to be in his beloved field and among the native helpers, in whose spiritual progress he felt such a deep interest.

Mr. Ford was no common missionary. That he was a thorough scholar was soon ascertained by those who had much intercourse with him, though he never made any pretence to learning, or show of it. His knowledge of the Arabic language was thorough, and he could use it with power in preaching as well as in conversation. While residing in Aleppo, he devoted some time to the Turkish, and was soon able to use it to advantage among the Armenians of that city. His mind was logical, his judgment sound, and his views enlarged. He was always most careful and considerate of others, but he never thought of sparing himself. His consecration to Christ and His work seemed *entire*. He was ready to do any thing, to labor in any sphere in which he could serve his Master.

To say that his loss will be most deeply deplored by the Syria mission, and all its churches and native helpers, would convey no adequate idea of their high appreciation of him. As long as they live will they cherish his memory and mourn his loss, looking forward to joining him again, when their warfare, too, shall be accomplished.

LETTERS FROM THE MISSIONS.

Dakota Mission.

LETTER FROM MR. RIGGS, APRIL 14,
1866.

The Prisoners at Davenport Released.

MR. RIGGS writes from Beloit, Wisconsin, announcing the release of the Dakotas from their prison at Davenport, and their removal to a new location, at the mouth of the Niobrara River, in Nebraska Territory. Mr. J. P. Williamson wrote from Sioux City, Iowa, April 10, that those at Fort Thompson, (Crow Creek,) were also about to be removed to the same locality. He remarks: "The prospect is, that a large body of the Indians will be collected at the new agency, including nearly all our church members. Mr. Pond and his family will remove with them, and will probably set up their tent to live in, for a time." Mr. Riggs writes:

The work at the Prison at Davenport, I have finished. On Monday, of this week, the prisoners were all released, by being turned over to the Indian Agent; and the next day they were embarked on board the Steamer Pembina, and started for the mouth of the Niobrara. On Sabbath I administered the Lord's supper to the church in prison. I told them it was the last time they would celebrate it in their bondage; and that it very strikingly reminded me of the institution of the Jewish Passover. Like the Israelites on that occasion, they were celebrating the death of Christ with their loins girded, and ready, on the morrow, perhaps, to depart from their house of imprisonment, to the promised land of the *White Water*.

I do not think they *fully* believed that their liberation would come, until it did come. In a good many ways they manifested a partial unfaith. Yet they evidently believed somewhat in the promise of liberation, for when I told them that Dr. Williamson had paid, of his own funds, in Washington, \$130 for working to effect their release, they said, "he must not lose all that;" and in the last

week of their imprisonment, they worked in real earnest, making bows and arrows, which the women and boys took down to the town to sell. Saturday night they gave me \$80 for the Doctor.

I think they started for their new home not only with great joy, but with a determination to maintain a Christian character there.

On the Sabbath, I told them to remember the covenant engagement they had entered into in the prison at Mankato, when I administered the Lord's supper to them the first time. They then handed me a paper in which they said they had agreed together to pray for three things,—1st. That *that chain* might be taken off, and they recalled from imprisonment. 2d. That God would give them and their friends a country again. And 3d. That they might again have a *holy house*. I reminded them that God had answered their prayer in part. He had taken their *chains* off more than two years ago, and now he was about to consummate their release. Their petition for a country again, I thought they would find answered in the present governmental arrangements; and the *holy house*, (church,) God would give them through *their own right arms*.

Geo. Wells, one of the elders, wrote me a note on the morning of their departure, in which he said: "Our Saviour is truly making us glad. But this is not the greatest gladness. When we are admitted into heaven, I think we shall be gladder than we are now."

Well, right glad am I also.

Hawaiian Islands.

H I L O.

LETTER FROM MR. COAN, FEBRUARY
15, 1866.

Visit of the Lancaster, Admiral Pearson.

THE following letter, though differing somewhat in character from most of those which

appear in the Herald from the mission fields, will not be read with diminished interest on this account, and the remarks of the Admiral and the chaplain of the Lancaster, at the public gathering, furnish important testimony as to the value of the work which has been done by the mission at the Islands.

On the 9th of January, the United States' Steam Frigate Lancaster, Rear Admiral Pearson, came into our harbor, and remained with us one week. The Admiral, with his lady and daughter, were guests in our family, and we enjoyed their visit much. Soon after the arrival, the Admiral kindly ordered his fine band ashore, to entertain us with music. We were at dinner when the band entered our front yard, and struck up "The Star Spangled Banner."

On the 7th of May, 1861, this same vessel came into Hilo Bay, under the command of Commodore Montgomery, and treated us to the same stirring national air. From that time to January 9, 1866, no national ship of the United States appeared in our waters. Four years of darkness and blood and fiery tempest had swept over our native land. In these quiet western realms, we had listened to the distant roar of the strife, and caught glimpses of the lurid flashes from the war cloud. . . . We had seen the clouds break and the glorious Sun of righteousness and peace and love come forth, and flood the land with his beams. We had hailed the joyful jubilee with shouts which the *heart* feels, and had sung, "Glory to God in the highest, on earth peace, good will to men." And now, after these years of bloody strife, the same noble Lancaster returns to our waters, bearing the broad pennant of the Admiral, and unfurling the Star Spangled Banner as an emblem of the triumph, and a pledge of the protection and eternal glory of freedom.

I said we were at dinner when the band came quietly into our yard, and before our door, struck up that air. We could not eat; we *wept*. The past rushed through our hearts like a flood; joy

and thanksgiving found vent only in silent tears. And can it be? That old sound, the last which died away on our ears, amidst the confused din of 1861, do we indeed hear it again; not as in other years, as a solemn lie, a hypocritical mockery, and a tantalism of freedom; but as a significant melody, a truth bearing echo of liberty? For once, our souls joined in its truthful and consistent chorus.

"Long may it wave,
O'er the land of the *free* and the home of the brave."

*A Public Occasion—Address by the
Admiral.*

On the return of the Admiral and his suite from the volcano, he very kindly offered his band again, for the entertainment of all. Notice was given, and on the 16th of January the church was crowded with people. Here we had music from the band for an hour and a half, relieved by several national pieces, performed in English by our native choir, and by sweet tunes on the flute, by Mr. Lyman's school.

The Admiral made a very appropriate address to the congregation, which was received with enthusiasm. He expressed the delightful satisfaction he felt in all that he had seen at the Islands. He admired the peace, the order and the kindness which reigned here; surpassing, as he thought, that of any other people he had ever visited, and putting to the blush the civilization and the Christianity of older and more pretentious nations. He was happily surprised at the amount and the general diffusion of intelligence among the people, and pronounced a hearty encomium on their teachers; and he exhorted them all to listen, to abide by the instructions they had received, and to be steadfast in the right, and progressive in all that elevates, adorns and blesses man.

Address by the Chaplain.

The Admiral was followed by the chaplain, Rev. Donald McLaren, an ex-

cellent and godly man. His remarks were very happy, and were received with admiration. He alluded to the marvellous work which God had wrought here, and assured them that it was visible and distinct, so that no man of candor and intelligence could fail to see it. He contrasted the Hawaiians with many people he had seen, at Panama and other places, and remarked that he had not met a beggar on these shores, while in Central America he was thronged with them.

He also praised the Hawaiians for their great love of freedom, and for their deep, true, and almost universal sympathy with the American Union; in her gigantic struggle with the haughty enemies of liberty. He gave a rapid sketch of the war; how, at times, the heart of the nation almost sank in the desperate death struggle; how our rent and blood-stained flag often waved dimly amidst the dust and smoke of battle; how freedom, for a long time, seemed trembling in the balance; and how, after tears and prayers, and almost unprecedented struggles and sacrifices, a righteous Lord brought out the nation triumphantly, and caused her flag to wave more gloriously than ever before. "Had the rebellion" said he, "succeeded; had the nation been severed; had the glorious flag—the emblem of liberty and the hope of the oppressed throughout the world—been trailed in the dust; I should have been ashamed of my country, her flag would have been an emblem of disgrace and contempt. . . . But thanks be to God, the right has prevailed, and now the starry banner waves more gloriously than ever before the nations, and it will challenge and receive the respect of the world."

The meeting was a perfect success. All was orderly and impressive; the natives were delighted; and the Admiral, his lady, daughter, and suite not less so, if we may judge by their assurances.

From the church, the band came to our house, where they took some refreshments, and then, under the command of

their gallant Capt. Davenport, they marched out, playing for their farewell, "Sweet Home." All went on board that evening, and the next morning the Lancaster sailed for Honolulu.

Madura Mission.—Southern India.

TIRUPUVANAM.

(12 miles S. E. of Madura.)

LETTER FROM MR. CAPRON, DECEMBER 22, 1865.

Death of a Child—Sympathy of the People.

SUCH incidents as some of those reported in this letter are seldom mentioned by missionaries, and probably very seldom fall under their observation. They are of peculiar and touching, as well as encouraging interest, specially those connected with the heathen man so well read in the Scriptures of truth. Mr. Capron refers first to the birth of his son, reported a year ago, and says: "No other event, I am sure, had more influence in bespeaking for us the general good will of the people around us." But the child has been removed by death, and he writes:

Now that our dear one has been taken from us, no other event has had so much influence to call out the regard of the people in another way—in the expression of sympathy. A man came yesterday three miles to see me, having heard that I was here for a few days, and having, indeed, called before, but without finding me. He had sent to us, to Mana Madura, in token of his friendship and sympathy, two or three measures of the very finest rice in the country. And he has been equally ready to give substantial aid to the mission. He has for two or three years been paying at the rate of half a rupee a month toward the expenses of the mission school in his village, but the present year he has already given four rupees, and now proposes to pay the teacher four and a half rupees at the end of this month—in all, eight and a half rupees for the year—and to call the account square to the first of January. This man is a heathen, of high caste, the accountant of his

village, and very widely known and respected for his integrity. He knows the truth of Christianity, and I doubt not wishes that the way were open for him to become a Christian.

A Heathen Well Versed in the Scriptures.

There is another man living in Tirupavanam, of the same caste, and a friend of the man just now mentioned, of whom I have often thought to write you, a very remarkable man for his knowledge of the Scriptures, and for the zeal with which he maintains the truth of Christianity. He says that he is a Christian at heart, but he "rubs ashes," which is with us the outward sign of heathenism. This man is a native doctor, old, and very deaf, and being thus shut up in great measure to himself, he has read and re-read the Bible, till he has much of it at his tongue's end. There may be a very few of our mission helpers who, having studied our system of divinity, could better explain it and sustain it by proof texts; but there can be scarcely one who would equal him in quotations which indicate independent and original thought, or in quotations from the Psalms, and Prophets, and Epistles, to show the beauty of this magnificent book.

His Affecting Visit of Condolence.

But I have alluded now to this man in order to mention that he made me a visit of sympathy and condolence, such as could hardly have been excelled in interest, in any circumstances in which I can conceive myself to have been placed. He met me first in the garden, and exclaimed inquiringly, "The child?" while with his right hand he pointed upward to heaven. I bowed in assent. "The jewels!" he said, "Don't you know about the jewels?" And he told me a story, which he located in Calcutta. A lady one day, in her husband's absence from home, lost both her children by cholera. But she laid them out with a mother's tenderness, and

spread a sheet over them, and waited at the door for her husband's return. "A person lent me some jewels," she said, when she met him, "and he now wishes to receive them again. What shall I do?" "Return them by all means," said her husband. Then she led the way, and silently uncovered to him the forms of his dear children.

With this introduction he accompanied me into the house, sat down by my side, and for nearly two hours talked to me in a comforting way, repeating passages from the Scriptures and singing our Christian songs, while I listened to him with almost the reverence of a child to a parent.

He expressed especial solicitude for Mrs. Capron, and urged me to take pains to comfort her, because, as the mother, she must feel the loss the more; and because she was now shut up to the monotony of home, and her own mother and sisters could not come to her. Even if he did not bring out, in their fullness, the consolations of the gospel, it is a wonder to me that he could have talked so long and have said nothing inconsistent with the supposition that he might be a Christian. I have had occasion to see how very far the spirit of his remarks was from that of the remarks of men of equal friendliness, but educated only in the sacred books of heathenism.

Oh, how rich should I be, if the Lord would give me these two men after my four years' care of this station. It is a comfort, now, to think that the future office-bearers of the church of this land will be men of such a stamp, and that when his set time has come, the Lord will not find material wanting to his hand.

Death of a Young Man.

A lad of Shettur, of the merchant caste, with whom I have often conversed, and whom I hoped, two or three years ago, to induce to go to the seminary, was taken ill a few months since, and

recently died. His friends attributed his illness to his coming to our prayer-house and listening to the gospel; but he, not affected by their taunts, held on to his conviction of the truth, and was greatly delighted to find, now and then, an opportunity to converse with the catechist, and thus strengthen his faith. I did not see him myself, not attempting to visit the village during the rains, and, strangely enough, not having heard of his illness; but the catechist reports that he held out to the end, and that the last word he uttered was "Jesus."

Nestorian Mission.—Persia.

LETTER FROM MR. SHEDD, FEBRUARY 10, 1866.

THIS communication gives, on the whole, an encouraging account of the state and prospects of the work among the Nestorians. The Minute of the Prudential Committee, referred to, was on the need of revivals in the missions, and was designed to reach them before the week of prayer. Mr. Shedd's remarks may serve to remind many of the importance of those prayers by Christians at home, which the laborers abroad so highly prize.

Monthly Concert—Report of a Native Preacher.

The Minute of the Prudential Committee, in the Herald for December, came a few days since. It is impossible for the Committee, or for Christians at home, to overrate the value of such words of cheer. We feel the influence of ten thousand Aarons and Hurs, and new courage and stronger confidence inspire the soldiers of the cross. This is true of the native brethren as well as of the missionaries. The theme presented by the Committee was the ground tone of the last monthly concert, both here and at the city. At the latter place, it was a memorable day; and if the fruits shall correspond with the promise, we shall see a precious month in many of the villages.

There was nothing perhaps very mark-

ed in the occasion, save that there was evidently a general longing for the descent of the Spirit, a subdued tone in the remarks, and an earnestness in the prayers, betokening a deep current of feeling.

The narrative which John [native preacher] gave of his labors, the past month, was of deep and solemn interest. He has confined his efforts almost entirely to Christians, and gives a most gratifying account of interviews he had with them in several places. In Sherabad, he found the brethren in a sort of revival, the fruit of the week of prayer, and he had a heavenly visit with them during the two days he spent in the village. Several women, wives of the brethren, seem to have been deeply affected, and since he left, have been earnestly inquiring what they must do to be saved.

At *Chamakee*, the brethren were greatly quickened by John's burning words. Under his last sermon there, his small congregation was moved to tears. One old man, well on towards eighty, and an impenitent sinner, seemed completely melted down, weeping and sobbing aloud. At *Karajaloo* a joint communion was held, for that village and Sherabad. The meeting of communicants was a delightful scene, the brethren speaking with the utmost freedom and depth of feeling of their spiritual state. Again and again did each brother seek an opportunity to unburden his overflowing heart. The most touching incident was the request of a young Armenian brother, that the brethren would pray for him, and his mention of the persecutions and annoyances he continually experienced from his friends. The communion service was held in a mud-walled church, which is very cold, and the sermon was two hours long, but tears were streaming down the faces of the hearers. "Are you not cold?" said a helper to one of the brethren who was thinly clad. "I don't know; every sense is lost in hearing," was the reply.

The Seminaries—Intelligence from the Mountains.

In the female seminary there is a continued season of interest. In the male seminary, the promise of the week of prayer has not been fulfilled.

From the mountains we have just received a budget brought by Kalash, our old Koordish messenger, who brings us news from Bootan, Amadia, Mosul, Gawar and the intervening regions. The aspect of the mountain work is mingled light and shade. When our helpers labor with faithfulness and faint not, they reap in due time. The gospel takes hold and souls are saved. Such is the sum of news from month to month; but evil is fearfully at work, the love of some waxes cold, obstacles are ever arising, and there is ample field for real and patient self-denial, and a long work of faith, before we shall see the victory in the mountains. There seems, this winter, to be more growth in Gawar than any where else. There is a decided gain, and the Protestant movement is proving a blessing.

This evening we have letters also from the East, from Tabreez and Teheran. The sale of books in Tabreez is very encouraging. The importance of that city, as a centre of Bible and missionary work, is every month more manifest.

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles S. of Trebizond.)

LETTER FROM MR. ALLEN, FEBRUARY 2, 1866.

INTELLIGENCE from this station is still of much interest. Mr. Allen states: "Since the commencement of the present year, our hearts have been cheered by many tokens of good." The "week of prayer" was observed at the station and all the out-stations, "one day, at nearly every place, being observed with fasting and prayer." "The meetings were characterized by solemnity and earnest pleading for the outpouring of the Holy Spirit." Respecting the Christian activity

and efforts of members of the church, he writes: "The native brethren go, every Sabbath, to many villages on the plain, to make known the Word of life. Last Sabbath, the congregation at the city was small, because so many had gone to the villages. This week, thirty have volunteered to go out and read and talk with the people. Thirty persons recently attended an inquiry meeting, and all resolved to give themselves to the Lord."

Intelligence had reached Kharpoot of severe persecution at the out-station Chemishgezdek. A Vartabed, "known as the most hostile and violent in Turkey," had been sent there, and had declared his purpose to root out Protestantism from the place. Under his violent measures, all but two of the Protestants had gone back to the old church, and these two had fled. The helper still remained, and it was confidently hoped that, in the end, all would work for the furtherance of the gospel there.

Influence of the Truth.

Respecting general prospects in the Kharpoot field, Mr. Allen writes:

The influence of the truth is not confined to the two or three thousand who are habitual hearers, but the leaven of the gospel, as represented in the parable, is permeating the mass of the people. Many who persistently refuse to be called Protestants, regarding that name as disreputable to them, or as connected with some sort of mysterious legerdemain, are yet evidently influenced by evangelical doctrines. The rising generation is growing up with enlightened views. A large class of young men would immediately join the Protestant ranks but for the peculiar constitution of society, which makes it very difficult for young men to separate from their parents.

A large and influential party exists among the Armenians of this city, holding evangelical sentiments. They insist on having good schools for their children, and plain, practical preaching of the gospel in their churches. The societies [of such persons] already number several hundred men. The magnates of one church have closed its doors against them; placing two Turkish soldiers to guard it. At another church, the people were more

resolute, saying: "We built this church, and we *will be martyred upon its threshold* to defend our right to have the gospel preached in it." At this, the chief men gave way, contenting themselves with reporting the matter to the Patriarch at Constantinople. The Vartabed, now acting as civil ruler, cannot control the people; they pay no attention to his orders. Another is soon to come from the capital, but it is doubtful whether he will succeed any better, as he has not much shrewdness in managing the people.

Progress—The Great Work yet to be Done.

When we contrast the present with the small beginnings of ten years ago, we look to God with gratitude, amazed and humbled at our lack of faith, while we exclaim, "What God hath wrought!" Had we then been told of what we now see, our weak faith would have asked, "If the Lord would make windows in heaven, might this thing be?" While we behold what God has done, by the means it has pleased him to bless, we still feel the need of more implicit faith for the future, and more earnest prayer that "the windows of heaven" *may* be opened, and that showers of Divine grace may be poured out on the moral wastes around us. We see a light here and there, but it is in the midst of darkness. Side by side with enlightened villages, are scores of places where the light of the gospel has hardly entered. The whole region between the two branches of the Euphrates, one or two places excepted, is still a moral waste. Other isolated places are in the same condition. Remembering the sure promises of God, we cannot doubt the result of perseverance in his blessed work; but often are we painfully impressed with the greatness of the work yet to be done, exclaiming, "Who is sufficient for these things;" and as often praying, "Lord, increase our faith;" that the feeble light we *now* behold, may prove to be the

dawn of a bright and a glorious day to these thousands of benighted souls.

Station Report.

In connection with his letter, Mr. Allen sent the report of the station for the year 1865. A few statistics will be given here, and a single extract from the report, but as the more interesting events, at different missionary stations, are usually mentioned in letters at the time of their occurrence, and appear in the Herald, less space will probably be given hereafter, in this publication, to the station reports, than has been common heretofore. They will of course be used in preparing the Annual Report of the Board.

The Kharpoot field is said to be, "in shape, much like the State of New Jersey," with an extreme length of 156, and an extreme breadth of 105 miles. The station has been occupied, it will be remembered, less than eleven years. Preaching services have been maintained during the past year at 27 out-stations. The native laborers employed have been 46, of whom 6 are pastors, and 13 licensed preachers. There are 34 schools, with about 1,000 pupils, and 11 churches, with a membership of 323; 64 of whom were received during the year. Noticing the formation of churches and the ordination of pastors, at Hulakegh and Perchenj, in June, 1865, the report states:

As we looked on the crowds gathered under the wide spreading trees, the little bands of disciples entering into solemn covenant with God, and the young preachers kneeling to be set apart by prayer and the laying on of hands, we could not but contrast the present with the past of ten years ago, when our beloved brother Dunmore used to meet a few brethren in a private room, or in some secluded spot among the hills. The old, dilapidated stable, also, where we held meetings for a time, has given place to a comfortable chapel. We thought, too, of the time, only eight years ago, when we wandered through the streets of Perchenj, seeking in vain for any one friendly enough to give us a place to rest for an hour. Now, we are greeted with smiles of welcome, and scores of willing hands are ready to entertain the numerous guests from neighboring villages. But more than this, we

see the planting of living churches of Christ, and the ordination of faithful men to care for them. These advance movements have given a new impulse to the work.

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LETTERS FROM MR. BARNUM, FEBRUARY 14 AND 17, 1866.

THE first of these letters well supplements that from Mr. Allen. Its statements respecting several out-stations are so satisfactory that most of them will be given here. Mr. Barnum says, "other interesting facts might be mentioned, in connection with these and other places;" states that they have the prospect of a large theological class; and notices the sickness, and apparently approaching death, of an old and valued helper, Hadji Hagop. "His soul is full of joy and peace."

*Week of Prayer—Society of Reforming Armenians.*

The week of prayer was observed at all the out-stations, so far as we know. At some of them, as here in the city, the meetings were continued beyond the appointed week, and with pleasant results. Quite a number of the young men and women of the city congregation entertain the hope that they were born again during the time of these meetings. The interest of the meetings, the present year, was in this direction, rather than in the numbers who came in from outside.

The absence from our meetings of persons who are not strictly Protestant, the present year, was owing to the formation of a Society among the enlightened Armenians, several months ago, for reforming the errors of the church, and maintaining preaching in the churches on the Sabbath. The leaders in this movement have been, more or less, attendants upon our services. They are at present engaged, as they say, in "purifying their father's house," and so do not attend our services. This movement has called forth earnest opposition, but the Vartabed and the conservatives have not been able, as yet, to check it, on account of its strength; except that, the Sabbath before the last, the Vartabed

procured Zabtias (constables) from the Pasha, and placed them at the door of the church where the preaching was to have taken place, and prevented it. This created great excitement, and I believe a compromise has now been effected, by restricting the preaching to certain churches; the members of the Society having threatened to attend our services unless they could be allowed to have a service of their own. We think that great good is pretty sure to result from this movement.

*Progress at Arabkir.*

Pastor Mardiros, of Arabkir, writes that there has been a large increase in his congregation since we were there, and a great improvement, too, in spiritual character and activity. He says that when we left the city, on our return home in December, the Armenians, hearing that we had put the pastor's salary wholly upon the congregation, said, "Now the Protestants have so heavy a load they will soon become discouraged and turn back to us again." But the result has been just the reverse of this. Every man has accepted his portion of the burden cheerfully,—more so than before, when they paid only half the present sum,—and each man also pays his share promptly. The pastor expresses himself as greatly encouraged.

*Out-Stations.*

From *Gaban Maden* we are receiving very hopeful reports. Our faithful Bedros and his wife are laboring very hard, breaches begin to appear in the wall which has long separated the Armenians and the Protestants, and new hearers are now regularly found in the meetings.

In *Geghi* there is more interest than there has been for several years past. The helper for the winter, who is a student in the theological school, writes that the chapel is full, and that the number of Protestants, and of his pupils, would be largely increased except for the fact that the people know that he is



to leave them in the spring, and they are in doubt whether any one will come to take his place. In his last letter, just received, he reports an increased attention to strictly spiritual things.

In the region nearer at hand—the villages just about us—there is an increased manifestation of interest in the truth on the part of the Armenians. There has not been so much encouragement to labor since this became a missionary station. In *Ichme*, the chapel is full, and the people are kept from building a new one only by the difficulty of finding a suitable location. In *Perchenj*, a little more than four years ago, a chapel was built on a ten years' lease, and the hope was expressed, that by the expiration of that time it might be filled; but it has even now become too strait for the congregation, and they will probably be constrained, during the present year, to build a new and larger one, which will be their own property.

In *Bizmeshen* the work has never been very hopeful. The people of that village are more coarse and vulgar than at any other one of our out-stations. During the present winter, however, there has been quite a waking up. I spent a Sabbath there recently, and the little chapel was crowded, 120 being present. We had scarcely hoped to see, for years, so great an interest in that place as is now manifest. It is now the seed time there. Three or four of the city brethren have been there, spending a few days each, to assist the helper.

*Yegheki* is a comparatively new field. The congregation is still small, but new persons are continually coming. An interesting feature of the work there, at present, is the fact that a large number of persons, who do not come to the chapel, collect every day in a stable—in a part of it which is separated from the animals, and warmed by animal heat, according to village custom—and invite our helper to come and read and explain the Scriptures to them, all listening quietly and without any opposition.

In *Hoghi*, the Armenian church has been burned within a few weeks, and this has led to quite an increase in the congregation and school. *Hooeli*, the present winter, as the last, is a most hopeful field, although two years ago there was no Protestant, and we were without hope. At the dedication of the chapel, the first Sabbath in January, 300 persons were present. The congregations are about 100 now,\* and 130 persons, young and old, are under regular instruction. The Protestants there are doing a good work the present winter, in selling the Scriptures. They have also formed a "Preaching Society," for sending out four persons every Sabbath, two and two, to certain villages near them; just as, two years ago, they were enlightened and awakened by a similar society in *Perchenj*.

This last mentioned feature of our work continues to be one of the most hopeful elements in it. There is an increased activity among our brethren the present winter, in this work. Week before last, the weather was too cold for sitting in the open shops and trade was almost suspended, but thirty of the city congregation gave their names to go out among the villages, scattering themselves all over the plain. In nearly all the out-stations, too, there is a similar work, so that we have a large number of unpaid, earnest laborers.

#### *Remarkable Death of a Child.*

On the 17th of February, Mr. Barnum wrote again, sending the following narrative. The case was certainly one of unusual interest, apparently exhibiting the riches of God's grace towards a child; and the reader will agree with Mr. Barnum, that it was worthy of mention.

Yesterday, a little boy, the son of one of our church members, died; and his case is so remarkable as to deserve men-

\* A letter of still later date, (Feb. 23,) from Mr. Barnum, mentions interesting and somewhat exciting movements at *Hooeli*, which have led quite a number of persons to join the Protestants, so that the congregation has risen to 150.



tion. His name was Simon, the son of Manoog. He was between nine and ten years old,—a very bright boy, and a fine scholar for one of his age. He was full of play, like other children, but at times thoughtful and inquisitive as to the way of salvation. About two months ago he was bitten very badly, in the face, by a street dog. The dog was killed, the wound healed, and very little was thought of the matter afterward. Wednesday noon of this week, he came home sick with what proved to be hydrophobia. His friends did not suspect the nature of the disease, and were not seriously alarmed until Thursday night. A little after midnight, that night, he began to talk of death, although no person had said any thing to him about dying; and from that time for about twelve hours, he talked almost incessantly, except during his paroxysms, until he died.

Yesterday, three or four hours before his death, Mr. Wheeler and I went together to see him. As soon as we were seated by his bed, he said, "I am going, I am going." We asked, "Where are you going, Simon?" He replied, "I am going to be with Jesus. The way is open before me." And he looked upward with great eagerness, as though he already caught a glimpse of the celestial city. Once he remarked: "My eyes have been opened, and it seems to me I can look up into heaven, and see Jesus sitting on the right hand of God." We were surprised to hear such words from so small a child, and questioned him, to learn whether he could give any intelligible reason for this feeling. He said, "I was a bad boy. Death, heaven, and hell, appeared to me like a farce, often. Last night, the Holy Spirit came and aroused me, and told me I must die, and told me to be prepared. So I gave myself to Christ, and the Spirit did something within me and made me ready, and now I am going." We told him, plainly, that he was very sick, and that he was right in saying that he was going to die, and asked, "Are you not afraid to die?"

His reply was: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; thy rod and thy staff they comfort me." Two or three times, when we were not there, he said, "I am afraid to die, because I am a sinner;" but after a moment he would add: "But I have given myself to Christ; he has cured me; I have no more fear, no more pain." He sent for all his schoolmates, together, and shook hands with them one by one; told them he was going; asked pardon of them and of his teacher for every thing which he had ever done to offend them; and requested each one to give him a book, or something of the kind, which he gave back as from himself, to be kept as a special dying gift from him. Then, during the intervals of the paroxysms, he talked to them for half an hour or more, exhorting them to be prepared to die. He said: "I am going, and you will not see my face any more; but when I get to heaven, I will pray for you, that you may come and be with me, and not go to hell, like the rich man, where you cannot find a drop of water." He also asked them to sing the hymn, "Joyfully, joyfully," which is translated into Armenian. A little later, when we were there, he asked us to sing "Homeward bound," which is also in Armenian.

His heart seemed overflowing with love. During the time that I was with him, I heard no impatient word, and not a word indicating that he was conscious of pain, although his body was tossing to and fro all the time, and he was often thrown into violent paroxysms by this most terrible of diseases. The moment one of his paroxysms was past, he would begin again to talk of his going, and of Jesus and heaven. Often and often he would say to his parents, and others, who were weeping—and it was impossible to hear him talk and not weep—"Do not cry, do not be sorry. You must be glad. I am going to be with Jesus, and I will pray for you there, that you may come too." And then, to us and others,

he would say, "Comfort my father and my mother." He very tenderly asked their pardon for all that he had ever done to displease them; and so of every member of the family, and of other persons. Once, as he held his brother's hand, he drew him very affectionately toward himself, and I heard him say, "O! I wish that you could go with me." He expressed his thanks to the missionaries for bringing the light of the gospel here; and also to his pastor. He called for the neighbors by name, most of whom are not Protestants, saying: "The king sent out his servants and gathered in the good and the bad," (in allusion to Matthew, xxii:) and to all who came, he said, "I am going;" and exhorted them also to be ready to die, and go to heaven. He sent his salutations to many persons whom he did not see, and of many he asked whether they wished him to pray for them in heaven.

Shortly before he died, he said, "When you go to the grave to bury me, don't weep, but sing—'Joyfully, Joyfully;' and I will take a golden harp in heaven and sing too." To his parents, he said, "Read the first chapter of Job, and be comforted. 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.'" He then said, "I can talk no more, I am going now;" and then, for a few minutes, kept his lips moving, as if repeating the name of Jesus, till his spirit took its flight.

This is a mere outline of what this little boy said during his last hours. His death has made a deep impression upon all classes of the community; and well it may. "Out of the mouths of babes and sucklings Thou hast perfected praise."

Simon was naturally a thoughtful and conscientious boy, and was not far from the kingdom of heaven before he was taken sick, or we should not have been so deeply impressed with his death-bed experience. He loved the Bible, and committed considerable portions of it to memory. He stood up in the Sabbath

school oftener than any other boy, to repeat the regular lesson, or some special thing committed to memory. The second Sabbath before he died, he repeated about one-fourth of the Shorter Catechism; giving, himself, both questions and answers. He had prepared the 16th of John to repeat the next Sabbath,—his last upon earth,—but he was not called upon.

During these hours of which I have spoken, he appeared to have a foretaste of heaven; and his soul was absorbed, so completely absorbed, in heavenly things, that he scarcely noticed his pain. He suffered very much from thirst, but during the fifty hours of his sickness, he was unable to take a drop of water or a particle of food. We were confident that it was through the direct, controlling influence of the Divine Spirit, and the absorption of his own soul in spiritual things, that he was kept from those violent manifestations of madness which generally accompany this disease. He had never witnessed a joyful death like this, and I doubt if he had ever heard of such; and even if he had, could this or any amount of teaching, develop such a forgetfulness of bodily pain, such a want of fear, such joy in the very presence and consciousness of death?

### Western Turkey Mission.

#### NICOMEDIA.

(55 miles S. S. E. of Constantinople.)

LETTER FROM MR. PARSONS, MARCH  
29, 1866.

THIS letter is calculated to awaken grateful interest, and will, it is hoped, call forth earnest prayer, that the work of the Spirit, which seems to have commenced in several places in the Nicomedia field, may be carried forward mightily there, and extended all abroad.

#### Religious Interest.

You will be rejoiced to hear, that for some months past, more particularly since the beginning of the new year,

there has been an extensive awakening of religious interest in this part of the field. Those previously recognized as Protestants, and especially the members of the churches, have been revived to some extent. Individuals in different places have been refreshed in their own spirits, and have been active in seeking the spiritual good of others. The ordinary means of grace have been diligently used, and the result is, as we hope, many conversions to Christ. The church in this city has partaken somewhat of the blessing. The meetings during the week, which had been almost entirely neglected, are now attended by a number equal to the former ordinary Sabbath congregation; and on the Sabbath, the attendance is almost equal to the capacity of the meeting house. There are instances of individual labor for the salvation of souls which have been greatly blessed. At the last communion, three were admitted to the fellowship of the church, and several are propounded for admission. There is corresponding watchfulness on the part of the priests of the old church. They seek out the individuals who are interested in the truth, and endeavor to satisfy their wants, and above all to throw obstacles in the way of their going to the meetings.

#### *Koordbeleng and Adabazar.*

In Koordbeleng, the regular congregation has increased from a little handful of persecuted brethren, to forty and fifty. When I was there, a few Sabbaths since, the place of worship was crowded to its utmost capacity from morning to night, and many went away unable to get in.

In Adabazar there have been several cases of hopeful conversion. Among them are some who were hardened in sin, notorious for profanity and drunkenness. Others, who for years have lived outwardly moral lives, some as Armenians and others as Protestants, have become devoted Christians. One person, occupying a high position in society,

who has at times represented his nation in the Turkish courts, has cast in his lot with the Protestants. Sixteen persons had been received into the community up to the first of February, and additions to the church take place at every communion. Among the new converts are a few young men, of great promise as it respects future laborers in the Lord's vineyard. Of one, it is said that he has not his equal in acquaintance with the Armenian language and literature. A large meeting house is felt to be a pressing necessity. A great desire has been manifested among the females of the old community to learn to read, to gratify which the priests have been compelled to make provision, and it is said that a thousand women are now learning. The opposition has been such as to remind the brethren of the persecutions of former years. On one occasion, nearly all the windows of the meeting house were broken in by a mob.

#### *Baghchejuk.*

A great work is in progress in Baghchejuk. The congregation has quadrupled upon what it was a year ago. The body of the meeting house being crowded, a gallery was built, and now the regular congregation amounts to from four hundred to five hundred persons. It appears to be a work of deep spiritual interest. The priests and leading men of the old community have done what they could to prevent defections from the old church. They called a vartabed from Constantinople to aid them. He preached *up* the peculiarities of the old church, and tried to preach *down* the Protestants; but the people cried out for the gospel. They sent for a vartabed who could preach the gospel; built a pulpit in the church; and said to the vartabed, "If you do not preach the gospel of salvation by Christ, the people will all go to the meeting house." The town was divided into districts, and the priests enjoined to visit from house to house. Special meetings were held for the females.



Three new priests were ordained—men familiar with the gospel plan of salvation. By one of these new priests, many of the early Protestants were led to renounce the errors of the church, and were guided to the truth. We hope that the large additions to the Protestant community, and to the number of the redeemed which have already taken place, may be but the first drops of the coming shower,—the outpouring of Divine grace.

My itinerant helper has been laboring in the villages surrounding the Lake of Nice during the past six weeks. When he returns, I have no doubt he will have an interesting report to make.

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MARSOVAN.

(About 350 miles E. of Constantinople.)

LETTER FROM MR. SMITH, MARCH 30,
1866.

MR. SMITH refers to "a general waking up of the Greeks," in the Marsovan field, which "has generally resulted in a drawing towards Protestantism, and often in an entire abandonment of their old dead forms," but in one case, at least, at Charshamba, has led to bitter persecution. This case was one which called our brother to visit the place; and after much effort there and at Samsoon, he succeeded in securing an investigation, and a promise that the guilty parties should be punished. After giving the details of this case of opposition, he reports facts of more pleasant interest respecting

A Good Work in Unieh.

Another and equally important object of my journey was to look after the work among the Greeks in Unieh. This is the next post east of Samsoon. The journey by sea is a short one, but as the steamer, for which I waited several days, finally left on the Sabbath, I was compelled to go by land, two long days' journey, over the worst road I ever saw. But all the hardships and dangers of the way I counted as nothing compared with the blessed privilege of beholding what the Lord is doing in that city. Very emphatically do I say "the Lord;"

for man has had very little to do with it, save as God has overruled the wrath of man to praise Him.

The first seed was doubtless sown by two members of this church, whom Mr. Leonard sent out a few years ago on a Bible tour, and who went as far as that place, and left a few copies of God's Word; which indeed has not returned unto him void, but has accomplished that whereunto it was sent. The removal of their former bishop, who was inclined to evangelical views, and the appointment over them of a bishop of an opposite stamp, has aided in bringing about the present state of affairs.

A short time ago, eleven families declared themselves Protestants, and have been earnestly calling for some one to come and teach them the right way. Two months ago we sent our helper there, from Samsoon, (though he was very much needed in the latter place,) and he had been laboring among them with great encouragement, until my arrival. I remained there nearly a week, and every evening, from thirty to fifty, mostly men, came to hear us preach, and remained a long time for conversation and discussion. You will get some idea of the difficulty under which we often labor in preaching to these people, when I tell you that my words, which were always interpreted, sentence by sentence, from Armenian into Turkish, were often re-interpreted into modern Greek, for the benefit of those who did not understand Turkish well. Yet I scarcely ever saw audiences so attentive, and so earnestly desirous of learning the truth.

Individual Cases of Interest.

Among the interesting cases, is that of the Greek teacher, a very fine young man, who has charge of about a hundred and seventy boys. He had commenced teaching the gospel and evangelical songs to his pupils. In answer to the complaints of the directors, while we were there, he declared that he was a Protestant, and that he would not

teach unless he could teach in accordance with his convictions. To this they consented, as he is greatly beloved, and they doubtless feared that if he left, he would set up another school, and nearly all the scholars would follow him. They also said, that after a little while he might preach the gospel in the church. They only required of him that he should not come near me while I remained there. To this he assented, hoping that by thus maintaining his place he might do much good. He came to me, however, the very next day; and when asked how he could do so, after making the promise, he said, "What could I do? My heart is with you, and I couldn't stay away." Thus do we often see, in these lands, an earnest zeal for the truth combined with a great lack of moral principle. Still, I have strong hopes that God has thoughts of mercy for him, and has chosen him to be an instrument of great good. All these people are weak in faith and in knowledge, and have very low ideas of the wickedness of sin.

I should love to mention other interesting cases,—one, that of a prominent physician, who also, for thirteen years, was the teacher of that school; and an-

other, that of a gentleman from Smyrna, who came out of curiosity, staid to inquire earnestly after the truth, went away to "eat his fast" and declare the folly of their old forms and ceremonies, and returned to inquire more fully respecting the right way. But I have not time to write nor you to read. I would, only, that both you and all our dear Christian brethren in America would remember these people in your prayers, and feel strengthened by what the Lord has already done, to believe that, in answer to prayer, he is ready to do still greater things. They greatly desire and need some one to teach and guide them; but they need far more, the presence and power of the Holy Spirit. Said one of them: "Give us *one* man now, and we hope that after five years, when a Greek helper is wanted for these hundreds of Greek villages, every one will point to Unieh and say, there are plenty of them there;" and almost every voice in the room responded "Amen." But I could give them very little encouragement to expect that we should be able to find that *one* man for them, and could only exhort them to continue instant in reading the Word of God, and in prayer.

PROCEEDINGS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

North-West America.

The *Church Missionary Record* for February presents the following statements respecting missionary operations among the Indians and English settlements in North-West America.

The aspect of this mission is rapidly changing, and the action of the Church Missionary Society respecting it requires to be adjusted accordingly. Red River was our first place of occupation. After a time, as the necessities of the native races, and the best way of obtaining access to them, became apparent, advanced posts were pushed forward into the wilderness. The Indian Settlement was our first essay, so near to the Red River Settlement as to

form a portion of it. Then, at further distances, Devon and Fairford were commenced. Then, along the shores of Hudson's Bay, at James' Bay, York Factory, missionaries were placed, by whom the scattered Indians might be reached, and Christ be made known to them; while Stanley, on the English River, was for a time regarded as the limit of our mission northward, beyond which English missionaries were not to advance. But this idea was soon abandoned when it was found that Popish missionaries had gone ahead, and established themselves in the Athabasca district. The Mackenzie district was then occupied, and beyond the Rocky Mountains, where lie the upper courses of those rivers which, after their union into one great channel, flow through Russian America into Behring's Straits,

a missionary was placed amongst the numerous and interesting Indians of those regions.

Our missionary action is now less vivid in the old centre, and more energetic towards the distant extremities; and that means simply this, that it is most earnest where most wanted. At the Red River, except for the purposes of the Secretariat, and as a basis on which the distant stations may fall back, as they need aid in the various ways in which it comes to be required, sometimes as regards supplies, or counsel, or help in time of sickness, the presence of a Missionary Society is not needed. The episcopate is there to superintend, and, from other sources, the supply of the churches with suitable ministers, and the spiritual wants of the settlers, can be met.

Again, there are other stations, such as the Indian Settlement, Devon, Fairford, Moose Fort, Stanley, which have ceased to be missionary, and are now pastoral. Ordained natives may well be placed in charge of these native congregations as pastors; and although, from the poverty of the country, there is little hope that, unless some great change takes place, these flocks would be able entirely to support their own pastors, they yet could do something, and thus diminish, to some extent, the expense of the native pastorate.

For the distant stations, which are as yet purely missionary, the presence of English missionaries is now less necessary, inasmuch as there are not only native but country-born clergymen, who combine with a physique inured from infancy to the climate, a mental constitution in which the European and native element are combined. They appear to be thus peculiarly fitted to impart Christianity to the native races, and, so far as they have as yet come into the field, they have proved themselves effective. The Rev. J. Mackay, of Devon, the Rev. R. McDonald, of Fort Youcon, and the Rev. T. Vincent, of James Bay, are country born.

Of native ministers, we find several occupying advanced posts, the Rev. H. Budd, at Nepewewin, and the Rev. James Settee, at Fort Pelly.

Our hope is that the number of such men will increase, and thus that a very few English missionaries may suffice for the superintendence of the work.

The country-born missionaries and native pastors will need to be men of whose conversion to God no doubt can be entertained; well acquainted with the Holy Scriptures, and able to teach from those Scriptures the people among whom they may be placed; but they will need also to be men who can accomplish on foot long journeys, and whose hands shall be ready to wield the axe and ply the oar. A higher theological training, obtained at the cost

of such elements of fitness for their peculiar work, would not answer our purpose.

LONDON JEWS SOCIETY.

The last Report of the London Society for Promoting Christianity among the Jews, makes the following financial statement:

Your Committee stated last year, that the average income of your Society was very nearly £2,000 below what might be considered the fixed expenditure, and they accordingly appealed to you earnestly for enlarged contributions. It is with great thankfulness that they now report an increase of nearly £2,000 in the last year's income of the Society. At the same time they must remind you that they could extend their operations in more than one important direction, if larger funds were at their disposal.

The gross receipts of the year	have amounted to . . .	£34,623 1s. 2d.
The expenditure for the same	period has been . . .	35,845 18 8

The ordained missionaries of the Society are 35, and the stations 33—in England, various places on the continent of Europe, at Constantinople, Smyrna, Bagdad, Jerusalem, Cairo, Algiers, Tunis and Abyssinia. The Report states:

With regard to the condition of the Jews themselves, the nation, as far as we are acquainted with them, are becoming daily more unsettled and restless. Some of them, at one time have abandoned the Talmud, and then through feelings of helpless uncertainty have been disposed to return to it. Others are keenly alive to every political movement in their neighborhood and in the world, in the hope that by the elevation of some individual to supreme power, or through some revolution of empire, something may happen equivalent to the revelation of a Messiah: while they have no adequate conception of Him of whom it is certainly promised that he shall come; and the object of whose coming is just as certainly their full salvation; only that He will be *first* their righteousness, and *then* their glory.

One feature, to which we adverted last year, still continues greatly to encourage us in our particular work, namely, the large circulation of the New Testament, and that chiefly by purchase. This is an indication of no little promise in reference to our immediate object; and we would urge upon our friends special and earnest supplication, that the consequent extended acquaintance of the Jewish people with the New Testament Scriptures may lead, through that grace by which alone such an end can be effected, to the gathering in a large remnant of saved ones into the Church of Christ.

MISSIONS IN CHINA.

A TABULAR view of Protestant missions in China for the year 1864, issued from the Presbyterian mission press at Shanghai, presents the following summaries.

Summary of Societies.

NAME OF THE SOCIETY.	Present number of ordained missionaries.	Unordained missionaries.	Stations and out-stations.	Chapels and preaching rooms.	Churches.	Converts baptized during the year.	Present number of communicants.	Ordained native preachers.	Catechists employed as preachers.	Schools.	Pupils in schools.	Hospitals and dispensaries.	Number of cases treated.	Conversions among cases treated.
Am. Baptist Miss. Union,	5	5	18	19	6	48	227	.	19	4	74	.	.	.
Am. B. C. For. Missions,	10	11	8	10	5	16	65	.	10	9	112	.	.	.
Am. Meth. Epis. Mission,	4	7	11	12	3	40	139	.	10	6	90	.	.	.
Am. Meth. Ep. Ch., South,	3	2	4	3	.	5	22	.	2	.	.	.	.	.
Am. Pres. Ch., Mission,	14	19	17	28	7	65	271	2	16	19	292	1	20,951	1
Am. Prot. Epis. Mission,	2	.	4	4	2	18	64	1	4	8	173	1	3,000	.
Am. Ref. Dutch Mission,	2	.	4	5	3	46	348	2	10	2	40	.	.	.
Am. So. Baptist Convention,	3	3	4	7	4	14	138	.	6	3	26	1	2,026	1
Am. United Pres. Mission,	1	1	.	.	.	.	.	.	.	.	.	.	.	.
Berlin Ladies' Society,	.	6	1	1	.	.	8	.	2	1	43	.	.	.
Berlin Missionary Society,	1	.	7	.	.	10	45	.	4	15	165	.	.	.
British and For. Bible Soc.	.	1	.	.	.	.	.	.	.	.	.	.	.	.
Am. Baptist, (independent,)	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Church of Eng. Miss. Soc.	8	8	2	5	2	40	111	2	13	8	197	1	.	.
Chinese Evangeliza. Soc.	1	.	2	2	1	15	45	.	1	1	10	.	.	.
English Baptist Society,	4	3	2	2	1	6	13	.	3	.	.	.	.	.
Eng. Bap. (independent,)	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Eng. Met. New Connection,	2	1	1	4	1	3	15	.	2	.	.	.	.	.
English Pres. Mission,	7	5	8	9	3	40	188	.	16	1	10	.	.	.
Eng. Unit. Meth. Free Ch.	1	1	.	.	.	.	.	.	.	.	.	.	.	.
English Wesleyan Mission,	6	7	1	1	.	.	.	.	1	.	.	1	11,806	.
Ger. Ev. M. Soc. of Basel,	5	1	6	11	.	28	178	.	4	6	121	.	.	.
London Miss. Society,	11	13	28	34	16	219	700	4	39	10	171	4	78,000	42
Rhenish M. Soc. of Barmen,	2	1	2	2	.	1	7	.	4	2	65	1	6,000	.
Seventh Day Bap. Mission,	.	.	.	.	1	.	17	1	4	.	.	.	.	.
Nat. Bible Soc. of Scotland,	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, . . .	95	95	130	159	55	614	2,611	12	170	95	1,589	10	121,783	44

Summary of Stations.

STATIONS.	Present number of ordained missionaries.	Unordained missionaries.	Stations and out-stations.	Chapels and preaching rooms.	Churches.	Converts baptized during the year.	Present number of communicants.	Ordained native preachers.	Catechists employed as preachers.	Schools.	Pupils in schools.	Hospitals and dispensaries.	Number of cases treated.	Conversions among cases treated.
Canton, . . .	15	17	10	15	5	40	160	.	10	12	255	3	32,477	9
Hongkong, . . .	10	10	19	21	1	80	340	2	16	27	518	1	6,900	.
Swatow, . . .	4	3	7	7	1	18	68	.	7	2	38	.	.	.
Amoy, . . .	9	7	20	24	12	139	924	2	42	5	90	1	6,500	.
Fuchau, . . .	10	13	16	21	7	46	197	.	20	10	149	1	.	.
Ningpo, . . .	12	9	24	26	10	117	482	2	33	9	139	.	.	.
Shanghai, . . .	10	11	19	21	12	110	273	6	20	14	245	2	53,000	30
Hankow, . . .	2	2	4	4	1	11	36	.	5	3	25	1	11,806	.
Chefoo and Tungchow,	9	9	4	7	3	16	54	.	5	4	33	.	.	.
Tientsin, . . .	6	5	2	6	2	5	27	.	3	3	32	.	.	.
Pekin, . . .	8	8	5	7	1	32	46	.	9	6	65	1	12,000	5
Total, . . .	95	94	130	159	55	614	2,607	12	170	95	1,589	10	121,783	44

MISCELLANIES.

PROBLEMS FOR THE EDITOR.

How to publish, *in full*, many long communications, and yet have everything short, and to the point?

How to make communications which will fill six pages, but which the writers suppose can appear on one or two, as brief as they think they are, while nothing is omitted or condensed?

How to cut down articles largely, yet never omit what *the writer* will feel should have been retained?

How to put everything which has been received, and which the writers and their friends will think should appear, into a given number of the magazine, when there is enough to fill two or three numbers?

How, after the omnibus is thus three times full, to find room still for accounts of "Other Societies" and a good variety of "Miscellanies?"

How to make readers *now* feel the same interest in details of missionary life and labor, in letters, journals, and reports, however long, which they felt when the work was new, and everything from the fields abroad was fresh?

How to make readers judge just as the writers do, respecting the interest and importance of what is written?

How, for the sake of friends, to have in every number, intelligence of interest from each one of the missionary band, especially from all who have recently gone abroad, when nothing has been received from most of them, or nothing of public interest?

How to put into the mind and the mouth of every pastor, just the facts and thoughts he will wish to use at the monthly concert, without giving him the trouble to digest or even read?

How to present, each month, just such a summary, and *speech*, as would please each one of two or three thousand pastors, when no two of them have the same mental constitution or could fully agree?

How to publish a variety of brief, interesting incidents, when there are none to publish, and yet carefully adhere to unexaggerated truth?

Et cætera, et cætera, to the end of a long chapter.



A STORY OF MISSIONARY LIFE.

THE sailing of Mr. and Mrs. Williams for the North China mission, was announced in the Herald for May. A relative of Mrs. Williams, writing to one of the Secretaries of the Board a few weeks since, furnished the following "story," appropriate in connection with this departure.

"A quarter of a century ago last June, a missionary started from Lac-qui-Parle to go for the mail. The post-office was two hundred miles off. His wife, who had been two years shut up in the Indian country, accompanied him; and they took with them a little child, a few months old. The first week they enjoyed very much, traveling in their own wagon across the prairie, and pitching their own tent at night. On reaching Traverse des Sioux, where they spent the Sabbath, they were disappointed in not finding a Mackinaw boat, in which to descend the river to Fort Snelling.

"The company of Indians and half breeds determined to go down by land, through what was called the Big Woods. But no wagon road had then been cut through; and the best that could be done was to make some kind of a substitute for saddles, and try the journey on horseback. The tent and camp kettles were fastened on one horse, and a buffalo robe, with some blankets, were strapped on the other, a rope being made to answer for a stirrup. On this latter was mounted the missionary's wife. The baby found a better place, perched on an Indian woman's back.

"After they had gone about ten miles in this way, a canoe was found, in which the mother and child took passage, with three or four Indian women. For the

next four days they 'paddled their own canoe,' in the rain and sunshine, annoyed by mosquitoes, and inhaling the fragrance of the rose gardens of the valley. The land party arranged to meet them each night, at some point on the banks of the river. Their provisions failed; but on reaching an Indian village they were invited by an Indian woman into her tent, to eat wild rice and sugar. The baby was bitten by the mosquitoes, and bronzed and blistered by the hot summer's sun.

"Finally, at the close of the second week, they reached the post-office. After the objects of their journey were accomplished, and they had recruited awhile in the family of another missionary, they took up the line of march homeward. This time they tried a birch-bark canoe, but the snags of the Minnesota were fearfully antagonistic to the birch-bark. Often they were obliged to go ashore and pull up their pierced canoe, and mend it with bark and pitch. But by and by there was no more pitch, and the canoe had to be abandoned. They were still ten or twelve miles from Traverse des Sioux, and this was quite a little walk for them, carrying the child. When they reached the river, there was no boat to cross in, and the wading was very deep. But the baby found a good way of crossing, perched again on an Indian woman's back.

"*That baby* has now grown to be a woman, and we have just bid her farewell, and commended her and her husband to the grace of God, in the work of converting the Chinese empire. A dear good girl is our Bella; and I trust the Lord has a good work for her and Mr. Williams to do in that far off land.

"As a very appropriate finale to this story, I must say that the good people of Beloit have wonderfully interested themselves in Isabella's outfit. They have provided for her bountifully and beautifully."

PLEASANT FACTS FROM DIARBEEKIR.

The following are extracts from a recent letter from Mrs. Walker, of Diarbekir, Eastern Turkey, to friends in this country.

"In this city there is much to make our

hearts glad. Our people are expecting soon to open a new place for worship, in another part of the city, the present place being too much crowded every Sabbath.

"Miss West meets the children of the Sabbath school every Saturday afternoon, and to-day, an unpleasant day, she had ninety-seven present. Our Sabbath school numbers, every Sabbath, from three hundred and fifty to three hundred and eighty. Our people sustain, every week, two meetings, each an hour before sundown, at the chapel, (the time of one of them is principally occupied by an exposition from the native helper,) and two evening neighborhood meetings. Twenty of the brethren go, two and two, every Sabbath evening, to some houses appointed, where they meet assemblies of Protestants and Armenians, for religious consultation and discussion. Our women's meeting, every Monday afternoon, at private houses, numbers from fifty to eighty. We have two girls' schools, and two others are soon to be opened; three of them to be taught by the girls who have graduated from the Khar-poot boarding school, and who are willing to teach without any compensation from the Board, the scholars each paying a mere pittance for tuition.

"They, [the girls from Khar-poot,] are greatly improved. Three years away from home has wrought a great change in them all. One dear good girl, who graduated this autumn, is teaching in the village at Cutterbul, and also is commencing a weekly meeting with the women there. Miss West, who is spending the winter with us, has been at many of the missionary stations, and says she has never seen anywhere so interesting a people as this. She notices a native refinement and sense of propriety, not merely among the Protestants but among Armenians as well, which is not common elsewhere.

"We have had our meeting for the women several times of late, by invitation, at houses where the man of the house was a Protestant but not the wife, and I wish you and your good neighbors could have been with us at some of these meetings. Miss West talks in Armenian, which I do not understand; but I always accompany her, and I feel that it is a blessed work to

talk to seventy or more women and girls, all paying fixed attention to every word. We are making special effort to impress upon our women the idea that every individual has a work to do. We meet the female members of the church once a week, in my sitting room, for prayer and more personal conversation, and I think I enjoyed nothing in America so much as I do these occasions."

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#### THE ISLAND HOME OF MR. STURGES.

Mr. Sturges, of Ponape, in a letter to a friend, published in the *Christian Herald*, thus describes the island upon which he lives.

"If you were to take a large tin pan, such as our wives wash dishes in, and in this, filled with clear, sparkling water, you were to place a stone of somewhat irregular shape, so as to tower far above the edge of the pan, and leave a strip of water all around; if the pan were then placed in the centre of a great pond, its edges a little above the water, you would have something that would look a little like our island, in its barrier reef. The stone is to represent the island, which is sixty miles in circumference, and three thousand feet high, covered with verdure from the water's edge to the highest peak. No one who has not actually seen the verdure of these tropical islands, can have any idea of its profuseness. The space of water between the island and the barrier reef is from one to four miles wide. It is made up of flats and bays; the flats bare at low tide, but covered with water, some four feet deep, at high tide. The reef is a little higher than the flats, dotted along at various distances with little islets, all green and lovely as their great mother, at whose feet they sleep in such quietness. This reef is also cut by various channels, which are the mouths of harbors, through which the rivers from the mountains flow out, and through which the tides also ebb and flow. Against this barrier reef old ocean keeps up an unceasing warfare—billows piling upon billows, dashing, beating, breaking in foam and thunder upon this breakwater of the Almighty. The beauty, sublimity and awfulness of the scene, when old Neptune masses his forces and opens his

batteries upon these outer works of our impregnable citadel, are beyond all conception!

"Once I stood upon the top of this citadel,—the summit of this green island,—where I looked down upon this strip of quiet water, separated from the deep blue ocean by the silvery ribbon of breaking billows, upon whose blue waters, far, far away, other islets, like gems, sleep; and while thus looking down, gazing with rapture and awe, I could but look up and exclaim, what a Being must he be who made and presides over all these beauties and forces!"

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A DEATH AT MARDIN.

In a report of his station for 1865, Mr. Williams, of Mardin, Eastern Turkey, relates the following incident:

"In May, Uncle Grace Onion, the aged athlete, died (of typhus,) in full assurance of hope; refusing, to the last, the incessant intreaties of a wide family circle to allow the priest to come; replying to every argument, 'Jesus is enough for me. My trust is in Jesus; I ask, I wish no more. I am an old sinner, but one drop of his blood is enough to wash away all my sins.' Thus fearlessly and trustingly, for two days, he awaited death's approach. When he was so far gone as to be helpless, it was proposed to send for the priest, to force the wafer into his mouth and administer extreme unction. A man was sent for to be dispatched with the message, but before he arrived, the 'sober second thought' of the adopted son changed his purpose, and he said: 'My father, while alive and sensible, steadily and utterly refused this act, and it would be a sin against God to enact such a farce, claiming that at the last he came back to *the church*;' and it was not done. Of course the priests refused him burial in his own vault; and the indignant son, who about two months previously returned from us to the papists, went over to the Jacobites, who offered a place for burial within their church. The old man himself had requested to be buried in our 'desolation's acre.' We have a good hope that his spirit is with Christ. The son, though rough and uncultivated, has many noble traits of

character, and has paid over to the Board 500 piastres, which the father desired to be given for the spread of the gospel."

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BIBLIOGRAPHICAL.

"THE AMERICAN MISSION IN THE SANDWICH ISLANDS: A Vindication and an Appeal, in relation to the proceedings of the Reformed Catholic Mission at Honolulu. By Rev. W. Ellis, formerly missionary at the Sandwich Islands, and Honorary Member of the A. B. C. F. M. London: Jackson, Walford & Hodder, 27 Paternoster Row. 1866."

This is a pamphlet of 108 octavo pages, — candid, clear, concise, conclusive. The writer, recently returned from Madagascar, once labored for a time in connection with the mission of the Board at the Sandwich Islands, and is widely known as the

author of "Polynesian Researches." He has done an important service, in the preparation of this pamphlet, to the cause of truth and to the Christian "law of amity," which, as he well shows, has been hitherto so generally regarded by different Protestant societies in prosecuting the work of missions. He maintains, throughout, a calm, dignified and Christian courtesy, while dealing with the astounding misrepresentations which have been scattered abroad, in connection with the establishment and advocacy of the self-styled "Reformed Catholic Mission;" and the counteracting facts and testimonies adduced by him are, on this account, all the more convincing, and even crushing in their effect.

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## MONTHLY SUMMARY.

### MISSIONS OF THE BOARD.

*Western Turkey.* — Mr. Trowbridge, of Constantinople, forwarding the annual tabular view of the Western Turkey mission, for the last year, writes: "The general state of our work in this mission is very prosperous. I anticipate that the next annual reports from the stations will be the most encouraging the Board has received from these stations for several years. I judge so from the returns made for the tabular view, and from letters which I constantly receive from all the stations. Nothing but the outpouring of the Holy Spirit seems needed to bring large numbers into the kingdom of Christ. Men are *worked up* to a remarkable degree, throughout the mission and throughout the country."

The statistics furnished indicate gratifying progress, within the year, in nearly all departments of the work. Comparing these with the returns for 1864, it appears that the number of registered Protestants has increased from 2,072 to 2,795; the number of pupils in schools, from 1,237 to 1,619; the number of native pastors, from 6 to 9; of churches, from 19 to 20; and of church members, from 552 to 640; the average attendance on Sabbath worship, from 1,733 to 2,077; and the number of

Sabbath school scholars, from 878 to 1,358. Ninety members were added to the churches on profession of faith, during the year.

Mr. Farnsworth wrote from Cesarea. March 26. He had been visiting several out-stations and found much to encourage. At Moonjasoon the work was "in a very hopeful condition." At Gemerek, with a population of about 3,500 Armenians, and 2,000 Moslems, where "a few years ago nearly all the people were robbers," and "they still have a rough, half-savage appearance," "the gospel has made a deep impression." Mr. Farnsworth says: "Perhaps no place in the Cesarea district has yielded a more liberal harvest the last five years, or promises a more abundant reward for future effort." There is a school of 60 pupils, a Protestant community of about 100, "hundreds more are interested in examining the truth," there is "material for the formation of a little church," and "they are taking steps for providing themselves with a place of worship." During his visit, of ten days, "day and night the room was thronged with interested inquirers." At Soon-goorli, the work has assumed new interest of late, and our brother had, on the Sabbath, "a very attentive congregation" of more than 200. Arrangements were



completed there for building a place of worship. At Yozgat, nine persons were admitted to the church. Pleasant facts are noticed respecting other places, and in all his intercourse with the people on these tours, our brother saw "conclusive evidence of an increasing spirit of inquiry."

A letter from Mr. Parsons, of Nicomedia, (page 174,) speaks of an extensive awakening in that part of the field. At Nicomedia, "meetings during the week are now attended by a number equal to the former ordinary Sabbath congregation; and on the Sabbath, the attendance is almost equal to the capacity of the meeting-house." At Adabazar, there is much opposition, but "there have been several cases of hopeful conversion, and additions to the church take place at every communion. Among the new converts are a few young men, of great promise as it respects future laborers in the Lord's vineyard." At Baghehejuk, "a great work is in progress," "the congregation has quadrupled upon what it was a year ago," and "it appears to be a work of deep spiritual interest."

Mr. Smith, of Marsovan, (page 176,) gives a very cheering account of a general "waking up" among the Greeks in the Marsovan field, and especially at the city of Unieh, where the people earnestly call for, and greatly need, some one to instruct them.

*Central Turkey.*—Mr. Schneider wrote from Adana, April 2. He had been at that place more than three months, but was about to return to Aintab. The native pastor of Adana had recently returned from Sis and Hadgin. He found a gratifying "thirst for the Word of God," disposing of all the copies he had with him, even the one for his own use. The authority of the Government is fully established, and there is now as good prospect of liberty and protection for preachers of the gospel in Hadgin as in any other part of the empire. From the pastor at Killis, Mr. Schneider had received encouraging accounts. The movement for an English Church there, started some time since by Garabed, of Diarbekir, was entirely abandoned, and the church and

Protestant community were peaceful and harmonious.

*Eastern Turkey.*—Mr. Barnum wrote, from Kharpoot, March 3: "Our old helper, Hadji Hagop, of whom I wrote to you a few days ago, died this morning. He continued cheerful, hopeful, trustful, to the last. His state of mind, during this illness, has been a great marvel to men of the world—his former associates, and to many others. God grant that it may lead them to be prepared for the hour of their own death. The church in the city is in the midst of the examination of candidates for church membership. More than twenty have presented themselves. Of ten already examined, nine have been approved. They give very clear evidence of a change of heart. Quite a number of these persons date their conversion from the week of prayer."

Mr. Burbank wrote from Bitlis, March 8: "You will rejoice with us in the awakening God has bestowed on our dear people." "A few weeks ago, in almost every house, there was feasting and drunkenness. But instead of this, in houses where the truth has entered, you may now see, evening after evening, the old and the young gathered together for prayer, till the little dwellings are crowded. And at daylight in the morning, in a room near the great market, men and boys assemble for prayer, day after day. Sometimes you may count more than 40 persons there." "The last communion season was the most solemn scene I have witnessed here. All the old members [of the church] arose, and confessed how little they had understood the holy nature of their calling, and renewed their covenant with the church and the Saviour." The audience witnessed the scene "with bowed heads, weeping eyes, and the deepest emotion."

Letters in this number of the Herald, from Messrs. Allen and Barnum, of Kharpoot, (pages 169-174,) will be found of much interest. The activity of the native Christians, going out on the Sabbath to many villages around them to make known the gospel; the organization of a party in the old church holding evangelical sentiments, and insisting upon "having good schools for their children, and plain, prac-

tical preaching of the gospel in their churches," and in one case even saying, when opposed by the magnates, "We built this church, and we *will be martyred upon its threshold* to defend our right to have the gospel preached in it;" the twenty-seven out-stations where now the gospel is regularly preached in the Kharpoot field, which has been occupied less than eleven years; the sixty-four additions during the past year to the eleven churches; the progress and encouragements at various out-stations, noticed by Mr. Barnum;—all these things indicate that the influence of truth is much extending, and may well lead the missionaries to "exclaim, 'What hath God wrought.'" Mr. Barnum's remarkable account of the death of a little boy from hydrophobia, and his religious experience and sustaining faith, (page 172,) should not be overlooked.

*Syria*.—The rebellion in Lebanon, which has been several times, of late, referred to in the Herald, became more serious and continued longer than was at first expected. A letter respecting it from Mr. Samuel Jessup, dated February 26, was prepared for publication this month, when intelligence of a little later date, (March 7,) was received, announcing its suppression. The leader had fled, the supreme power of the Maronite Patriarch in Northern Lebanon was broken, and Daoud Pasha was to be the only ruler in the "holy mountain." Good results may be anticipated in due time. The Bible has been heretofore virtually excluded from the region, but now "no one can hinder its distribution there," and "the Governor is free to carry into effect his enlightened plans" for the elevation of the people. In the letter referred to, Mr. Jessup stated that at Hums three men and four women were asking to be received to the church, while the number of Protestants there was constantly increasing. In Tripoli, also, three females were seeking admission to the church, and there was increasing interest in the town of Mahardee. One man there, some months since, purchased six Bibles, paying for them in mats, and recently he sent his son for another, a large one, and having nothing else with

which to pay for it, he sent his sword, and gave that for the sacred volume. "The poor Safeeta people seem to be as much oppressed as ever; and to add to their grief, just as we thought they were going to get rest, their sheik sold himself to their enemy and oppressor, and withdrew their complaint against him from the Government, saying that the case was settled. Thus their arch oppressor has gone back again, and is more relentless than ever."

*Nestorians*.—A letter from Mr. Labaree, of March 12, is less encouraging than could be wished, in regard to religious interests. There is still, he says, "a lamentable amount of spiritual apathy," and the brethren have been greatly tried by the conduct of one of their youngest helpers, who has shown himself to be "thoroughly corrupt and dissolute." The case, however, is likely to turn out for the furtherance of the gospel, and there are "some very cheering evidences of the Holy Spirit's presence." In one village, Sherabad, "there has been a genuine revival since the week of prayer." Priest John is referred to as preaching the gospel with very great power.

Mr. Shedd's letter, (page 168,) gives further information of the efficiency of John's "burning words" as he preaches the gospel among his own people. On one occasion, "the communion service was held in a mud-walled church, which is very cold, and the sermon [of this preacher] was two hours long, but tears were streaming down the faces of the hearers. 'Are you not cold?' said a helper to one of the brethren who was thinly clad. 'I don't know; every sense is lost in hearing,' was the reply."

*Zulus*.—Mr. Lindley wrote March 2, stating that two months before, he received nine new members to the church at his station. A severe drought, (just terminated by a plentiful rain,) occasioned the prospect of hardly more than half the usual crop of native food, so that the people were likely to suffer severely.

*Ceylon*.—Mr. Hastings, sending the statistics of the mission for 1865, remarks that they show a gain of only six in the membership of the churches during the

year, and "a small increase in the attendance on Sabbath services, and in the number of pupils under instruction in the village schools." The week of prayer was observed at all the stations, and the meetings were well attended, with some increase of interest; though the time is unfavorable in Ceylon, the people being, at that season, busy "in preparations for the harvest."

*North China.*—A letter from Mr. Gu-lick, dated November 25, 1865, shows that while he had met with considerable difficulty from evil minded individuals, in retaining the house hired at Chang-kia-keu, the magistrates had not interfered to prevent their residing at the place, and did not seem disposed to do so. He had gained the sympathy of many of the people, by giving medicine and aid in times of sickness, and hoped to be able to remain, and accomplish much for the cause of Christ.

Mr. Stanley made a tour for preaching and distributing books in November. He was out sixteen days, traveled three hundred and sixteen miles, visited ten walled cities, distributed, mostly by sale, thirteen hundred books, gospels and tracts, was listened to with a good degree of attention in most places, found a gratifying eagerness to obtain books, (not because they were of a religious character,) and returned with the conviction, that more time and money expended in colporteur efforts in China would be a good outlay, and that the American churches should immediately have a Bible agent in that field. During the year 1865, three persons were added to the church at Tientsin, and one was excluded. The present number of members is fourteen. Native meetings, during the week of prayer, were better attended than ever before.

*Sandwich Islands.*—Mr. Coan, writing from Hilo, February 15, mentions the dedication of a new church edifice at Puna, built by native carpenters, under his direction,—“a good looking building, and somewhat tasteful.” It cost \$1,300, contributed by the people, and was opened free from debt. Another church of the same size and character, forty-five by twenty-two feet, is completed in North

Hilo, and still another is soon to be erected. Referring to the Morning Star, Mr. Coan remarks: “We rejoice to hear that another Morning Star is to arise in the East. It will give a fresh impulse to the dear children of the United States, and multitudes of them will become stockholders in the blessing. May they all have an imperishable interest in Him who says, ‘*I am the bright and Morning Star.*’ May He be the star of hope, the star of faith, the star of peace, and the star of life to the contributors, and to many thousands of benighted children and parents in this ocean.”

Another letter, from the same brother, (page 164,) gives an account of a visit to Hilo by the United States Steam Frigate Lancaster, and addresses by the Admiral and the chaplain at a public meeting, full of interest. The Admiral, it will be seen, expressed delightful satisfaction in all that he had seen at the islands, and “admired the peace, the order and the kindness which reigned there; surpassing, as he thought, that of any other people he had ever visited, and putting to the blush the civilization and the Christianity of older and more pretentious nations.”

*Dakotas.*—A letter from Mr. Riggs, (page 164,) announces the finishing of the work in the prison at Davenport, the release of the prisoners, and the removal of those and other Dakotas to a new location in Nebraska. Mr. Riggs says: “One of the elders wrote me a note on the morning of their departure, in which he said: ‘Our Saviour is truly making us glad; but this is not the greatest gladness. When we are admitted into heaven, I think we shall be gladder than we are now.’ Well, right glad am I also.”

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OTHER MISSIONS.

South Seas, Eromanga.—In the Herald for June last, page 186, mention was made of the renewed occupation of Eromanga, as a mission station, by Mr. J. D. Gordon, of the Presbyterian church of Nova Scotia, a brother of the Mr. Gordon who was murdered by the people of that island a few years since. Appearances for a time seemed quite favorable, and hopes were entertained that a brighter day was about

to dawn upon that barbarous island, where not only Mr. and Mrs. Gordon, but, earlier, Mr. Williams, fell by violence. Letters published in the March number of the *Record* of the Presbyterian Church of the Lower Provinces, do not represent matters as promising. Many obstacles to the success of the gospel are noticed. Though there had been several baptisms, and the average congregation on the Sabbath was about 300, (in August, 1865,) Mr. Gordon speaks of the island as much disquieted, with "great odds" against him and the friends of Christianity; "so that between sickness and death, wars and rumors of wars, murders, private and public, and the threats of the heathen," he hardly knew what to do. "The situation is perilous, and the case extraordinary." Visited by an English war vessel, he was urged by the Commodore to remove from the island, but thought it not right to do so, leaving those of the people who had embraced Christianity, to the "jealousy, hatred and slaughter" to which they might be exposed. Yet he says, September 26: "I think I may have to retire soon, for a season, or finally."

A letter from Mr. McCullagh, published in the *Record* for April, and dated October 17, 1865, states: "Unless a decided change takes place, Mr. Gordon cannot remain at Eromanga any longer with any reasonable prospect of safety. During the last twelve months, *thirty* lives have been sacrificed there, and the Eromangans seem as bloodthirsty as ever. But nothing is impossible with God." Respecting Tanna, Mr. McCullagh writes: "The effect produced at Tanna by the Commodore's visit seems to have been beneficial so far, as we are informed that at Port Resolution houses are beginning to appear again. When asked what houses these were, the natives replied, 'For the missionary and teachers;' so that in all probability the reaction in favor of Christianity may soon be as strong as has been the opposition to it heretofore. Tanna is a fine, fertile island, with a population of some 10,000, or it may be 15,000." Of Aneiteum he remarks: "I am glad to say that prosperity has attended our labors on Aneiteum, during some months past. . . . Before last communion, Mr.

Inglis baptized 17 adults and 10 children, and had a large attendance on communion Sabbath. . . . On the Friday before communion Sabbath, I baptized 19 adults and 11 children. There could not have been less than 700, I think, in the church on communion Sabbath, and on Wednesday following, I entered on the roll the names of 34 candidates for church membership. At our meeting last week I was surprised to see nearly as many more, making in all 61 new candidates."

South Africa.—Some of the Wesleyan missionaries among the Zulus report encouragement. One writes, from D'Urban, that they are now seeing what they have long looked for in vain, several native young men presenting themselves as candidates for the ministry. Another wrote, from "Faku's Mission," Dec. 22: "The good Lord has blessed our feeble efforts to do good. During the past year, about twenty have been added to the number of our church members, and others have come forward professing to seek salvation. Our chapel, which I supposed would be large enough for some years to come, is now getting too small for our Sabbath congregations."

South America.—Missionaries of the Presbyterian Board earnestly call for funds to erect chapels at Rio de Janeiro and Bogota. At the former place, a young man was baptized on the 4th of February—a brother of a former member of the little church there.

Liberia.—Mr. Erskine, of the Presbyterian Board, after visiting the church at Marshall, in October last, wrote: "I had heard that there was an interesting work of grace in progress in that place, but what was my surprise to learn on my arrival, that this work was extending itself to the re-captives and surrounding tribes, many of whom gave evidence of having experienced a change of heart. Oh, it was a blessed time in the meeting of the session of the church, to hear the civilized American, the Congo, the Ebo, the Bassa, and the Junk-man, all speak of the goodness of God as displayed in man's redemption; to see these children of the forest, but lately idolaters and haters of God, now humbly submitting themselves

to the will of the same Being they hated ; to see them all weeping tears of joy, and then to listen to their intelligent answers. It did my heart good, while my soul magnified the Lord. We received four Americo-Liberians and eighteen recapitives, and other natives living in the families of the settlers, twenty of whom were baptized, and all admitted to the communion."

MISCELLANEOUS.

Release of the Abyssinian Captives.—Mr. Rassam, sent by the English Government for the purpose, is reported to have secured the release of the captives in Abyssinia, including the missionaries, who have suffered so severely. Mr. Rassam was treated with much attention by the king, and the prisoners were at once made over to him, to be taken out of the kingdom.

Wreck of the "John Wesley."—The *Wesleyan Missionary Notices*, for April says: "Our readers will learn with regret that the Society has been deprived of this valuable auxiliary to our mission work in the South Seas. The mission brig was totally wrecked on a reef in the Tonga group, in November last, while conveying missionaries to the District Meeting. By the wonderful mercy of God, both the passengers and cargo were saved; the instrument of their deliverance being a great earthquake." The earthquake, followed by immense waves of the sea, carried the vessel inside the reef on which it had struck, leaving it, with crew and passengers, in less than three feet of water. The wreck was total, but lives and cargo were thus placed out of serious danger.

Romanists in Africa.—A lady of the Colorado mission, Presbyterian Board, while on a visit at the Gaboon, wrote: "When I see what the French Catholics are doing—we had a call from the 'Sisters' and their school the other day—our work looks small indeed; their school of one hundred girls, and another of boys numbering one hundred and fifty, while our girls' school has not exceeded eighteen. Since I have been here, I have been lost in wonder. Why is it that these errorists, these idolaters as we must regard them, so

surpass us in zeal? Should we not be awakened to more devotion, more activity on behalf of the poor heathen?"

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Gorham, Cong. ch. and so.	18 00
Lewiston, Prof. R. C. Stanley,	4 47
Portland, 3d cong. ch. and so. m. c.	
31,50; West cong. ch. and so. 4; 38 50—60 97	
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Wilton, Cong. ch. and so.	18 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	23 40
Waldo co.	
Searsport, Cong. ch. and so. m. c.	8 00
York Conf. of chs. Rev. G. W. Cressey, Tr.	
Lebanon, Cong. ch. and so. to cons.	
Rev. B. G. PAGE an H. M.	50 00
Sanford, John Storer, with prev. dona. to cons. Rev. C. O. LIBBEY, Wells, Me., Rev. A. J. DAVIS, Springvale, Me., and Rev. S. CURTIS, Concord, N. H., H. M.	100 00—150 00
	260 87

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Dublin, Abigail Morse, 2; Mrs. Lucy Dearborn, 1;	3 00
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Hollis, Cong. ch. and so.	54 52
Nashua, Olive st. cong. ch. and so.	126 38
Pelham, Cong. ch. and so.	75 00—255 90
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. coll. 17,50, m. c. 21,46; Julia M. Fletcher, 25;	66 96
East Concord, Rev. Abel Manning, with prev. dona. to cons. Mrs. L. N. PARKHURST, Clymer, N. Y. an H. M.	50 00
Hopkinton, Cong. ch. and so.	31 21
Webster, William Pearson,	2 75
	150 92
Less c't bill on former remittance, 10, and express, 50c.;	10 50—140 42
Strafford Conf. of chs. E. J. Lane, Tr.	
Centre Ossipee, Cong. ch. and so. 23,50, less c't, 50c.;	23 00
Ossipee, Rev. Thomas L. Ambrose, deceased, (formerly of the Nestorian Mission,)	750 00
Sanbornton Bridge, Cong. ch. and so.	11 00—784 00
	1,183 32
Colebrook, Cong. ch. and so. m. c.	16 44
	1,199 76
<i>Legacies.</i> —Keene, Ebenezer Clark, by Charles Sturtevant, Ex'r,	200 00
Warner, Judith Dalton, by S. K. Hoyt, Ex'r,	50 00—250 00
	1,449 76

VERMONT.

Caledonia co. Conf of chs.	
St. Johnsbury, Friends of missions, 300;	
East St. Johnsbury, Cong. ch. and so. 9,70, less c't, 1;	308 70
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st calv. cong. ch. and so. add'l, 5; Mrs. R. W. Francis, 50;	55 00
Underhill, 1st cong. ch. and so. fem. cent so.	6 00—61 00

Franklin co. Aux. Co. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so. in part, with prev. dona. to cons. D. GILBERT, and Mrs. L. A. KIDDER, H. M.	128 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. and so. m. c.	8 25
9,25, less c'ft. 1;	
Derby, Cong. ch. and so. m. c. 20;	
Mrs. O. Newcomb, 10; Mrs. E. A. McPherson, 10;	40 60
Morgan, Cong. ch. and so.	5 00—53 25
Rutland co. Aux. So. J. Barrett, Tr.	
Clarendon, Cong. ch. and so. m. c.	12 25
Rutland, Cong. ch. and so. bal. of coll. 15, m. c. 19,52;	34 52
Sudbury, Cong. ch. and so.	12 50
Tinmouth, Cong. ch. and so. m. c.	1 63—60 90
Washington co. Aux. so. G. W. Scott, Tr.	
Berlin, Cong. ch. and so. m. c.	9 54
Montpelier, Cong. ch. and so. m. c.	21 46
Northfield, Cong. ch. and so.	13 28—44 28
Windham co. Aux. So. C. F. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	16 00
Windham, Cong. ch. and so.	76 55—92 55
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Norwich, Cong. ch. and so.	16 00
	764 68
Legacies.—Essex, Nathan Lathrop, add'l, by B. B. Butler, Ex'r,	37 00
	801 68

MASSACHUSETTS.

Barnstable co. Aux. so.	
North Falmouth, Cong. ch. and so.	115 30
Berkshire co. Aux. So. James Sedgwick, Tr.	
West Stockbridge, Cong. ch. and so.	7 40
Boston, Of wh. from a friend, wh. with prev. dona. cons. FRANCES R. PEET, Bristol, Conn., an H. M. 50; A friend, 25; A lady, 15; A friend, 1;	5,679 02
Essex county.	
Andover, South cong. ch. and so. to cons. H. P. SWEETSER, H. M. CHANDLER, and N. SWIFT, H. M.	
337.08; Theol. sem. (of wh. from students, 122; Chapel cong. m. c.	
95.39, less c'ft. 1,50;) 215.89;	
W. P. Foster, (10, gold,) 12.75; 565 72	
Lawrence, Eliot cong. ch. and so.	
for sup't of Rev. P. O. Powers,	207 25
Lynn, 1st cong. ch. and so. m. c.	30 60
Methuen, 1st cong. ch. and so.	80 73
Salem, Tabernacle cong. ch. and so.	731 66
West Boxford, Cong. ch. and so. m. c.	32 00—1,647 26
Essex co. North Aux. So. William Thurston, Tr.	
Bradford, Mr. and Mrs. Warren Ordway, to cons. CARRIE FOOTE EVERETT, Charlestown, Mass., an H. M.	100 00
Byfield, Cong. ch. and so.	7 47
Newburyport, North cong. ch. and so. 394.26; Belleville cong. ch. and so. 391.75; Whitefield cong. ch. and so. to cons. JACOB STONE, and Mrs. ELIZABETH KIMBALL, H. M. 200; A friend, 100;	1,085 01—1,193 48
Essex co. South Aux. So. C. M. Richardson, Tr.	
Beverly, Dane st. cong. ch. and so. to cons. Rev. E. H. TITUS, Mrs. L. C. TITUS, I. F. APPLETON, AUGUSTUS CLARK, and GEORGE L. REMMONDS, H. M.	580.00
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Chicopee, 3d cong. ch. and so. to cons. W. F. BANGS, Mrs. V. S. MARSH, and Mrs. E. A. TOWNE, H. M.	300 00
Feeding Hills, Cong. ch. and so.	12 50
Longmeadow, Cong. ch. and so. m. c. 50.59; la. sewing circle, 36.75; LUCY BOOTH, to cons. herself an H. M. 100;	187 31

Ludlow, Cong. ch. and so.	37 22
Monson, Cong. ch. and so.	66 37
Springfield, 1st cong. ch. and so. coll. 104.67, m. c. 37.74; North cong. ch. and so. 88.30; Olivet cong. ch. and so. 23.66;	254 37
Westfield, 1st cong. ch. and so.	27 00
West Springfield, Cong. ch. and so.	32 41—917 24
Hampshire co. Aux. So. E. Bridgman, Tr.	
Amherst, Faculty and students of Amh. coll. m. c.	14 93
Northampton, Son of a missionary,	15 00—29 93
Middlesex county.	
Billerica, Ortho. cong. ch. and so.	28 50
Brighton, Evan. cong. ch. and so.	227 10
Cambridgeport, Prospect st. cong. ch. and so. (of wh. from W. K. HURLBUT, wh. with prev. dona. cons. himself an H. M. 50;) 539.32;	547 32
Stearns chapel, m. c. 8;	
Charlestown, 1st cong. ch. and so. m. c.	19 62
Framingham, Hollis ev. cong. ch. and so. (bal.) with prev. dona. to cons. O. BENNETT, and J. W. CLARK, H. M.	80 00
Lowell, Appleton st. cong. ch. and so. 65.04, less c'ft. 1;	64 04
Reading, Old South cong. ch. and so. m. c.	6 77—973 35
Middlesex Union.	
Townsend, E. Spaulding, (20, gold,) 25.20; J. H. Shedd, 10;	35 20
Norfolk county.	
Dorchester, William Wales, to cons. WILLIAM Q. WALES an H. M.	100 00
Foxboro'. Daniels Carpenter,	100 00
Roslindale, Cong. ch. and so. m. c.	3 50
Roxbury, Vine st. cong. ch. and so. bal. of coll. 300, m. c. 39; W. H. Long, 20; Eliot cong. ch. and so. coll. in part, 100, m. c. 25.23;	475 23
West Roxbury, South ev. ch. and so. m. c.	37 05—715 78
Old Colony Aux. So.	
Fairhaven, 1st cong. ch. and so. 120.65, less express, 30c.;	120 35
Plymouth co. Aux. so.	
Plympton, Rev. Mr. and Mrs. Patten,	31 39
Taunton and vic. Aux. so.	
Mansfield, Ortho. cong. ch. and so.	9 00
Norton, Trin. cong. ch. and so. m. c.	12 68
Taunton, Trin. cong. ch. and so.	480 00—501 63
Worcester co. Central Asso. E. H. Sanford, Tr.	
A friend,	209 00
Oxford, Mrs. Mary B. Hurd,	2 00
Shrewsbury, Cong. ch. and so.	28 00
Southboro, 2d cong. ch. and so. m. c.	5 65
Sterling, Cong. ch. and so. m. c.	9 50—214 55
Worcester co. So. Aux. So. W. C. Capron, Tr.	
Millbury, 1st cong. ch. and so.	132 30
Westboro, Evan. cong. ch. and so. m. c.	42 43
Whittinsville, Worcester So. Con- ference coll.	53 52—238 25
	13,021 19
Chelsea, Winnisimmet cong. ch. and so. m. c. 74.97; Broadway cong. ch. and so. m. c. 49.23; Rev. J. A. Copp, with prev. dona. to cons. LAURA W. and LUCRETIA B. COPP, H. M. 100;	224 20
	13,244 39
Legacies.—Boston, John H. Shedd, by Mrs. S. F. Shedd, Ex.	200 00
Holliston, Charles Marsh, (in part.) by L. M. Child, Adm'r,	1,200 00
Longmeadow, Mrs. Rachel Spen- cer,	245 57
Westfield, Timothy Olmsted, add'l, 512.95, less expenses, 59.86;	452 19—2,097 76
	15,342 15

RHODE ISLAND.

Kingston, Cong. ch. and so.	10 00
Providence, Central cong. ch. and so. (add'l.) Mrs. P. F. Bullock,	25 00—35 00

CONNECTICUT.

Fairfield co. East, Aux. So.	
Bridgeport, 1st cong. ch. and so.	145 50
Stratford, G. Loomis,	5 00—150 50
Hartford co. Aux. So. E. W. Parsons, Agent.	
East Glastenbury, Cong. ch. and so. and s. s.	44 12
East Granby, Cong. ch. and so. m. c.	12 78
Hartford, Pavilion st. prayer meet- ing, 18; Centre cong. ch. and so. m. c. 15.40; Theol. Institute, L. H. Hallock, 5, Charles Cut- ting, 5;	43 40
Manchester, 1st cong. ch. and so. to cons. Mr and Mrs. JOHN N. BISSELL, H. M.	228 69
Thompsonville, James Ely,	4 13
Unionville, 1st cong. ch. and so.	9 00
Windsor, Cong. ch. and so.	55 00—396 52
Hartford co. South Conso. H. S. Ward, Tr.	
Middletown, 1st cong. ch. and so. gent and la. asso. in part,	15 38
Westfield, Cong. ch. and so.	51 12—66 50
Middlesex Asso. John Marvin, Tr.	
East Haddam, Rev. Isaac Parsons,	5 00
Haddam, Cong. ch. and so. gent. and la. asso. 52 73, m. c. 38.25;	91 00—96 00
New Haven City, Aux. so. F. T. Jarman, Agent.	
Third cong. ch. and so. 55; North cong. ch. and so. m. c. 14.32; Davenport cong. ch. and so. m. c. 4.79; United m. c. 11 53;	85 64
New Haven co. East, F. T. Jarman, Agent.	
Branford, Rev. T. P. Gillett,	30 00
Norwalk Madison, Cong. ch. and so.	35 00—65 00
New Haven co. West Conso. E. B. Bowditch, Tr.	
Birmingham Cong. ch. and so. m. c. 21.98; A friend, 2.50;	24 48
Westville, Cong. ch. and so.	20 26—41 74
New London and vic. and Norwich and vic.	
C. Butler and L. A. Hyde, Trs.	
Colchester, Cong. ch. and so. Eliza M. Day, to cons. Rev. G. B. DAY,	
Bridgeport, Conn. an H. M.	100 00
Jewett City, Cong. ch. and so.	48 00
New London, 1st cong. ch. and so. m. c. 88.50; Mrs. R. McEwen, to cons. EMMA L. SMITH, Honolulu, S. I., an H. M. 100;	183 50
Norwich, 1st cong. ch. and so. m. c. 19 28, 2d cong. ch. and so. 17.9;	
Broadway cong. ch. and so. 10.83;	47 25—383 75
Tolland co. Aux. Soc. E. B. Preston, Tr.	
North Coventry, Cong. ch. and so. gent. 102, la. 59.96, to cons. Mrs. MARY I. CALHOUN an H. M.	161 96
West Stafford, Cong. ch. and so.	24 00—185 96

1,474 61

NEW YORK.

Geneva and vic. W. H. Smith, Agent.	
Romulus, Pres. ch. 66, less exc.	65 83
New York and Brooklyn Aux. So., Agency of the Board, Bible House.	
Of wh. from Lafayette ave. (Brooklyn) pres. ch. (of wh. from W. W. Wicks, 400, m. c. 12.37.) 1,252.23; West pres. ch. add'l. (coll. 566, m. c. 23.45); 589.15. Madison sq. pres. ch. add'l. (of wh. from George W. Lane, 200; E. M. KING-LEY, to cons. himself an H. M. 100; I. C. Ogden, 50; D. S. Eggleston, 59; J. A. McGaw, 25; A. T. Dwight, 25;) 470; 4th ave. pres. ch. (coll. 376.21, m. c. 31.25;) 407.50; State st. (Brook- lyn) cong. ch. and so. 263.09; Church of the Covenant, m. c. 89.55; Edward Crary, 50;	3,165 82

Oneida co. Aux. So. J. E. Warner, Tr.	
Holland Patent, Pres. ch. bal.	5 00
Whitesboro, Pres. ch.	40 55—45 55
	3,277 20

Albany, A friend, 50; J. A. C. to cons. Rev. E. P. CRANE, Pitts- burgh, Pa., an H. M. 50;	100 00
Angelica, Vial Thomas,	10 00
Batavia, Pres. ch. to cons. H. U. HOWARD an H. M.	137 31
Binghamton, A friend,	5 00
Brasher Falls, Pres. ch. m. c.	7 00
Centre Lisle, Cong. ch. and so.	31 25
Cheektowaga, Mrs. Theresa O. N. Ely, to cons. Mrs. T. O. NORRIS, Exeter, N. H., and ANNA L. NORTH, Lexington, Mass. H. M.	212 00
Clinton, Hamilton college pres. ch.	15 00
Corfu, Pres. ch. m. c. in part,	10 00
David's Island, J. H. Pedro,	2 10
East Palmyra, Pres. ch.	37 00
Elba, Pres. ch. Rev. G. S. Corwin, to cons. Rev. ALLEN TRAVER, Corfu, N. Y., and Rev. C. F. MCCARTHY, East Pembroke, N. Y., H. M.	190 00
Elmira, Cong. ch. J. Langdon,	50 00
Greene, Cong. ch. and so.	24 26
Groton, Cong. ch. and so.	20 00
Groveland, Mrs. Fowler,	10 00
Harpersfield, Joseph Hubbard,	4 00
Hedgesville Pres. ch. 16.22; } with Jasper, Pres. ch. 11.8; } other dona. to cons. Rev. S. A. RAWSON,	27 50
Jasper, an H. M.	11 00
Junius, Pres. ch.	28 34
Livonia, Pres. ch.	26 00
Malden, Pres. ch. m. c.	10 00
Manchester, 1st pres. ch.	10 00
Milo, Mrs. H. Ayres, by Rev. J. C. Moses, Dundee,	10 00
Monterey, Pres. ch.	8 00
Mount Morris, 1st pres. ch.	50 08
New York Mills, Pres. ch. Mrs. B. S. Walcott,	25 00
North East, Cong. ch. and so.	35 60
Northport, Pres. ch.	10 00
Owego, 1st pres. ch. m. c.	40 00
Pike, 1st pres. ch.	32 15
Pittsford, Pres. ch.	28 61
Portville, Pres. ch. add'l.	14 00
Rochester, Plymouth cong. ch. a friend, 10; Mrs. C. S. De Forest, 10;	20 00
Skaunatesles, Pres. ch. and s. s. to cons. N. TURNER an H. M.	100 00
Stamford, Pres. ch.	18 12
Truxton, Mrs. L. Pope, by Rev. H. N. Miller,	10 00
Utica, 1st pres. ch. C. C. Kingsley,	250 00
Vails Gate, Mrs. Sarah L. Dean,	5 00
Waterville, Pres. ch.	80 00
Waverly, Pres. ch.	54 85
West Bloomfield, Cong. ch. and so.	26 30
Windham Centre, Pres. ch. m. c.	21 21—1,716 48

4,993 68

Legacies. — Hamilton, Theophilus Robinson, by Nelson Baker, Ex'r,	416 21
Lysander, Mrs. Mary Townsend, (of pres. ch.) add'l, by Justus Townsend, Ex'r, 1,050, less exc. 5.25;	1,044 75
Poughkeepsie, Ares Vanderbilt, by J. S. Van Cleef,	275 00—1,735 96

6,729 64

NEW JERSEY.

Cedarville, Pres. ch.	7 00
Dover, A corporate member,	40 00
Newark, Roseville pres. ch. 125;	
Park pres. ch. 100;	225 00
New Foundland, Pres. ch.	20 00
Passaic, G. S. Orcutt,	10 00—302 00

PENNSYLVANIA.

By S. Work, Agent.	
Allentown, Pres. ch.	24 65
Catasauqua, Pres. ch.	37 85
Delaware Water Gap, Mountain pres. ch. m. c.	5 00
Harrisburg, 1st pres. ch. m. c.	20 51
Philadelphia, 1st pres. ch. C. P. Bayard, 200; Lombard st. central pres. ch. 12; Wharton st. pres. ch. to cons. Rev. J. G. HAMNER an H. M. 75; Olivet pres. ch. 30; J. D. L. 100; Mrs. Alida V. R. Constable, 30; Rev. E. B. Bruen, 20;	467 00—555 01
Brooklyn, Pres. ch.	27 00
Erie, W.	17 60
Honesdale, Pres. ch. m. c.	125 00
Lewistown, F. I. Hoffman,	10 00
Lock Haven, G. B. Perkins,	2 40
Mount Pleasant, Pres. ch.	54 00
New Milford, Cong. ch. and so. 4, 28; Mrs. Rachel R. Rand, 5;	9 28
North East, Pres. ch.	16 60
Philadelphia, Calvary pres. ch. m. c.	98 37
Wattsburgh, 1st pres. ch.	10 00
Wilkesbarre, A friend, to cons. Rev. R. H. WILLIAMSON an H. M.	252 00—621 05
	1,176 05
Legacies.—Nelson, John Hazlett, by W. A. Nichols, 100, less expenses, 10, 45;	89 55
	1,265 61

DELAWARE.

Glasgow, Pencader pres. ch. la. miss. so.	13 50
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MARYLAND.

Baltimore, 1st cong. ch. and so.	20 00
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DISTRICT OF COLUMBIA.

Washington, Assembly's pres. ch. with other dona. to cons. ALICE LORD, and CLARA D. REDSTRAKE, H. M. 1:5; W. D. Wilson, to cons. Rev. JOHN CHESTER an H. M. 50;	175 00
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TENNESSEE.

Blountville, East ch. by John Rhea,	4 35
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OHIO.

By William Scott, Agent.	
Cincinnati, 1st Ger. pres. ch.	20 00
Jersey, Pres. ch. m. c.	15 00
Marietta, Pres. ch. m. c. for the new church at Ardeshai, Persia,	12 25
Trenton, Pres. ch.	25 00
Walnut Hills, Lane sem ch. coll. 129, 40, m. c. 10; G. Y. R. roots, with prev. dona. to cons. SUSAN N. ROOTS an H. M. 50;	139 40—261 65
Bazetta, Pres. ch.	4 50
Belpre, Cong. ch. and so.	50 10
Central College, Pres. ch.	25 00
Champion, Pres. ch. to cons. Rev. BENJAMIN WALKER an H. M. 19, 13, less tax on coupons, 35c.;	18 80
Chester, Pres. ch.	27 00
Cleveland, 1st pres. ch. m. c.	20 53
Hampten, Cong. ch. and so.	3 20
Johnston, Pres. ch.	15 24
Mineral Ridge, Pres. ch. 31, 23, less uncurrent, 1;	33 23
Oxford, Mary C. Wells,	1 00
Putnam, Pres. ch. bal.	3 00—231 50
	463-15

INDIANA.

Anonymous,	5 00
Centreville, Martha L. Newcomb, to cons. LIZZIE M. NEWCOMB, Bernardston, Mass., an H. M.	100 00
Delphi, Pres. ch.	33 00
Evansville, 1st pres. ch.	20 15
Greenville, Pres. ch.	3 00
Greenwood, Mrs. Mary Gregg,	5 00

Indianapolis, 2d cong. ch. and so. E. C. Mayhew, to cons. Mrs. L. W. MAYHEW an H. M. 100; W. S. Hubbard, to cons. E. S. FIELD, Cincinnati, Ohio, an H. M. 100;	200 00
Mitchell, A. B.	10 00
Orland, Pres. ch.	30 00
Princeton, Rev. I. D. Paxton,	5 00—411 15

ILLINOIS.

Augusta, Pres. ch. m. c.	15 00
Batavia, A friend,	100 00
Bowensburgh, N. Cooke,	50 00
Chicago, Rev. G. S. F. Savage, 10; a student in theol. sem. 3;	13 00
Clifton, Cong. ch. and so.	18 00
Dunton, Pres. ch.	37 52
Galesburg, 1st cong. ch. and so.	37 85
Lake Forest, Pres. ch. m. c.	32 00
Lawn Ridge, Cong. ch. and so.	13 60
Lockport, Cong. ch. and so.	11 27
Paloma, Elam Frost,	25 00
Payson, Cong. ch. and so. m. c.	1 50
Peru, Cong. ch. and so.	33 83
Rockport and Summer Hill, Cong. ch. and so.	14 20
Rock Run, German ev. ch. Rev. Mr. Koepping,	5 00
Roseville, Cong. ch. and so.	5 55
Shirland, Cong. ch. and so.	7 00
Somonauk, Pres. ch. (of wh. from Miss F. Blodgett for Nestorian mission, 5;)	13 65
Tonica, Cong. ch. and so.	20 00
Vergennes, Pres. ch. 3; Two friends, 1;	4 00—457 37

MICHIGAN.

Adrian, 1st pres. ch. 50, 25, less exc. 23c.;	50 00
Dearbornville, Pres. ch. 10; Rev. C. Osborn, 5;	15 00
D. wagiag, Mr. and Mrs. Colby, a thank offering,	20 00
Flint, Pres. ch. 171, 24, less exc. 24c.;	171 00
Jonesville, Pres. ch.	20 00
Kalamazoo, P. L. H.	4 00
Olivet, Cong. ch. and so.	22 60
Petersburg, 1st pres. ch.	3 40
Romeo, Cong. ch. and so. (of wh. fr. Mrs. M. A. Dickinson, to cons. D. L. Gillett, Westfield, Mass., an H. M. 100;)	203 40
Tecumseh, 1st pres. ch. and so.	4 00
Vassar, 1st pres. ch.	7 50—555 30

MINNESOTA.

Lakeland, O. A. Jackson,	50
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IOWA.

Brooklyn and Malcolm, Pres. ch.	6 00
Croton, Rev. and Mrs. G. C. Beaman, a thank offering,	5 00
Davenport, Rev. Julius A. Reed,	10 00
Dubuque, 2d pres. ch.	50 83
Independence, Mrs. F. L. Main, 50c.;	
Helena and Louisa P. Main, 5 c.;	1 00
Lima, Lucy C. Hyde, 2; Miss E. Hyde, 2; E. A. Hyde, 1;	5 00
Postville, Pres. ch.	4 10
Roberts Creek and vic., Pres. ch.	7 00
Redfield, Pres. ch. Rev. A. Johnson,	5 00
Vinton, Pres. ch.	5 00—98 98

WISCONSIN.

Beloit, Ladies of the 1st cong. ch. and so. for North China mission,	72 00
Caledonia Mrs. D. D. Nichols, a thank offering,	5 00
Lodi, Pres. ch. m. c. 4 mos.	14 40—91 40

MISSOURI.

Canton, Pres. ch.	4 00
Edina, Pres. ch.	10 00
La Grange, Pres. ch.	6 60
Little Osage, Mrs. Mary B. Dodge,	10 00
Newark, Pres. ch.	15 00
Palmyra, Pres. ch.	12 00

St. Louis, 1st pres. ch. (in part.) to cons. A. LEE, and H. M. BLOSSOM, St. Louis, Rev. J. A. WHITAKER, Jefferson City, Mo., and B. GRATZ BROWN, Washington, D. C., H. M. 351 05
West Ely, Pres. ch. 17 00—428 65

CALIFORNIA.

Oakland, 1st cong. ch. and so. m. c. 51.20, coin, 61 00
San Francisco, 1st cong. ch. and so. m. c. 27, coin, 33 75
97 75
Less prem. of exc. 1,16, coin, 1 46—96 29

OREGON.

Portland, 1st cong. ch. and so. m. c. 5 00

WASHINGTON TERRITORY.

Walla Walla. —, by Rev. P. B. Chamberlain, balance, 11 52

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, coll's for 1865, per Rev. E. P. Hastings, Tr., 46 56
Dakota, last communion coll. of ch. in prison at Davenport, Iowa, 5 20
Fuhchau, China, Dr. Lyman, for girls' boarding school, 100 00
Gaboon, West Africa, mon. con. for 1865, Madura, India, coll. at Sept. meeting, 6.42; Melur, coll. 6.90; H. Pope, 5; Mana Madura, coll. 2.23; 73 25
Maharatta, Ahmednuggur, coll. at annual meeting, 55 68, m. c. 14.21, and for ch. expenses, 7.78; G. A. Hobart, 300; W. D'Oyly, 100; C. M. Shaw, 50; Captain Drummond, 45; General Malcolm, 25; N. D. Poopal, 12.50; 610 20
Bombay, Col Shaw, 50; T. Graham, 25; Colonel Patey, 5; Mr. Brown, 6; Major James, 5; 91 00
Sholapore, Church coll. 12.91; Mrs. Burn, 15; J. F. Armstrong, 15; 42 91
Poona, Dr. Leith, 125 00
Micronesia, A friend, 2 00
Paris, C. W., W. H. Allworth, 2 78
Senecas, Lower Cataraugus, m. c. coll. 5 11
Zulu, Amanzimtote, m. c. for 1865, 60.90; Ifumi, m. c. for 1865, 31.40; Amahlongwa, m. c. for 1865, 26.33; Mapumulo, Rev. A. Abraham, 24.90; Umtwalumi, m. c. for 1865, 18.82; Umsunduzi, m. c. for 1865, 12; 174 35
1,298 94

MISSION SCHOOL ENTERPRISE.

MAINE.—North Waterford, Cong. s. s. 1; Phippsburg, Cong. s. s. juv. concert. (of wh. found in Mary P. Larrabee's miss'y box, 1.60;) for a sch. in India, 10.35; Waterford, Cong. s. s. 9.02; Wilton, Cong. s. s. 4; 24 37
NEW HAMPSHIRE.—Centre Ossipee, Cong. s. s. 3.83; Newcastle, Cong. s. s. for Rev. S. C. Dean's sch. Madura, 8; Raymond, S. M. Lane, 25c.; Rye, Cong. s. s. 5; Sanbornton Bridge, Cong. s. s. 85.33; Westmoreland, Mrs. S. Bixby, 1.26; J. P. and W. E. Bixby, 2c.; Winchester, Emily, 1; Flora, Ella, Julia, and Alice, 75c., each; Mary, 52c.; Abbie, 50c.; Helen, 25c.; 109 14
VERMONT.—Berlin, 1st cong. s. s. m. c. for sch. of Rev. A. Hazen, 40; Bradford, cong. s. s. 12; Cornwall, Cong. s. s. 10; Enosburg, Cong. s. s. 20; Granby, Cong. s. s. 22; Montpelier, Cong. s. s. 14.50; Waterbury, Cong. s. s. 6.25; West Haven, Cong. s. s. 1; 125 75
MASSACHUSETTS.—Agawam, Cong. s. s. 21; Boston, Mt. Vernon s. s. for a sch. in Madura, 16.24; Dana, Cong. s. s. 2;

Danvers, 1st cong. s. s. 20; Falmouth, children, by Mrs. M. B. H., 1.56; Gill, Lucy's juv. miss'y working so. for schs. in Madura, 150; Harwich Port, Pilgrim Cong. s. s. 4; Lenox, Cong. s. s. for Rev. G. T. Washburn's sch. in Madura, 8.50; Middlefield, Cong. s. s. 1; New Bedford, Trin. cong. s. s. for educating a girl at Diarbekir, 40; Newbury, 1st cong. s. s. 11.01; Plymouth, 5th cong. s. s. 6.25; Provincetown, Cong. s. s. 21; Sheffield, 1st cong. s. s. 3.38; Shelburne Falls, Cong. s. s. for fem. sch. at Oromiah, 61.11; West Cambridge, Ortho. cong, s. s. for a sch. in India, 50; 420 05

CONNECTICUT.—Ellington, Cong. s. s. 16.28; Franklin, Cong. s. s. 25; Groton Bank, Cong. s. s. for sch. in India, 10; Miatius, Cong. s. s. 1.50; Mohegan, Cong. s. s. 9.95; North Coventry, Cong. s. s. 2.02; Stanwich, Cong. s. s. 30; Sterling, Cong. s. s. 2.21; Watertown, Cong. s. s. 13; 109 96

NEW YORK.—Brooklyn, Armstrong juv. miss. so. (of wh. for a pupil in Rev. H. H. Jessup's sch. Beirut, 25, for Rev. E. T. Doane's sch. Micronesia, 10;) with prev. dona. to cons. H. L. CHAPIN, N. Y., an H. M. 35; New York, Miss W. and friends, for a pupil in fem. boarding sch. Oodenville, Ceylon, 15; Malone, 1st cong. s. s. for Rev. G. F. Herrick's sch's, Constantinople, 50; 100 00

NEW JERSEY.—New Brunswick, North mission s. s. 18.25; West Hoboken, Pres. s. s. for support of two native teachers at Angora, Turkey, £0; 68 25

PENNSYLVANIA.—Summit Hill, Welsh cong. s. s. of Ashton, 10 00

DELAWARE.—Wilmington, Hanover st. pres. s. s. 25 00

OHIO.—Delaware, 2d pres. s. s. 30; Gallipolis, 1st pres. s. s. 2.25; Newark, East Newark, s. s. 1.85; Norwalk, 1st pres. s. s. for a catechist at Ahmednuggur, 69.08; Plymouth, pres. s. s. 10; 113 18

INDIANA.—Bloomington, Pres. s. s. 50; Delphi, pres. s. s. 13; Greencastle, 1st pres. s. s. 2.25; Terre Haute, pres. s. s. Miss Hunley's class, 2.35; 67 60

ILLINOIS.—Albion, Trinity s. s. semi-ann. cont. 6; Jacksonville, 1st pres. s. s. 10; Lincoln, cong. s. s. to const. Rev. R. L. McCord an H. M. 50; Lockport, cong. s. s. 9.20; Perry, 1st pres. s. s. 19.45; Woodburn, cong. s. s. 5; 189 65

MICHIGAN.—Albion, Pres. s. s. for native teacher at Ahmednuggur, 25 00

MINNESOTA.—Lake City, Mrs. Gaylord's class, 50

IOWA.—Farmersburg, Cong. s. s. 1.25; Monona, cong. s. s. 75c.; 2 00

WISCONSIN.—Lodi, Pres. s. s. 8.95; Racine, pres. Star miss. so. 8.03; 16 98

CALIFORNIA.—Downieville, Cong. s. s. (38.25, coin, less prem. of exc. 57c.) 47 05

Less from Central Falls, R. I. (ack. in March Herald,) 14.89, should be, 2.09; 1,454 48
1,441 68

Donations received in April, 29,024 83

Legacies, 4,210 27

\$33,235 10

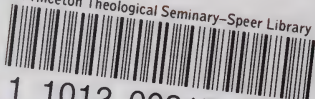
TOTAL from September 1st, 1865, to April 30th, 1866, \$248,699 76

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